

ANURAG SAGAR

(Kabir Sahib)

Part - I



Spiritual Discourses by

Maharaj Baba Kehar Singh Ji

Radha Soami

Dera Baba Bagga Singh

Railway Road, Tarn Taran (Punjab). INDIA

Anurag Sagar

Kabir Sahib

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Param Sant Baba Kehar Singh Ji**

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Param Sant Kabir Sahib Ji

Anurag Sagar part - I
Baba Kehar Singh Ji

Preface

'Anurag Sagar' is the most famous book of Kabir Sahib. Questions about the creation of universe asked by Dhani Dharam Dass, the main disciple of Kabir Sahib, have been given in this book. And in reply Kabir Sahib has given a complete description of the creation of universe. Kabir Sahib says that in the beginning God was in deep thoughtless meditation and there was nothing else except 'Him'. The five elements had not manifested. Neither was this universe, nor any soul. All this (manifested universe) was within God. This state has also been described by Guru Nanak as follows:

अरबद नरबद धुंधूकारा ॥ धरणि न गगना हुकमु अपारा ॥
ना दिनु रैन न चंदु न सूरजु ॥ सुन समाधि लगाइदा ॥

(आदि ग्रंथ पृ. 1035)

He further explains that God thought of creating the universe and the 'Word' emanated from Him. This led to all the creation below Sat Lok. First of all, Satpurush created sixteen sons (sixteen manifestations or powers), Niranjan being one of them. Saints name him 'Kaal' or Brahm. He (Kaal or Brahm) worshiped Satpurush for 70 yugas and obtained in reward his right for a separate creation. Again he (Kaal) worshipped for 64 yugas and obtained a huge number of souls from Satpurush and in collaboration with primal Maya (Shakti) the three main Gods, Brahma, Vishnu, Mahesh were created. To these four i.e.

Brahma, Vishnu, Mahesh and primal force Maya, was given the control of all the creation below Sat Lok. He (Niranjan or Kaal) was then completely absorbed in the meditation of Satpurush and primal force Maya was instructed not to reveal his (Kaal's) identity to his three children. Guru Nanak Sahib also describes this as follows:

एका माई जुगति विआई, तिनि चेले परवाणु ।

इकु संसारी, इकु भंडारी, इकु लाए दीबाणु ।

जिव तिसु भावै तिवै चलावै, जिव होवै फुरमाणु ।

ओहु वेखै ओना नदरि न आवै बहुता एहु विडाणु ।

आदेसु तिसे आदेसु ।

आदि अनीलु अनादि अनाहति जुगु - जुगु एको वेसु ।

(जपुजी साहिब)

Primal force Maya gave creation of this universe to Brahma, sustenance of the universe to Vishnu and destruction of the universe to Mahesh. After this Niranjan (Kaal) having created four Vedas and various religions through Brahma, started his own worship by all the souls. The souls were so beguiled that they forgot their real 'Home' and real 'Master'. The mind was associated with all the souls and they were so entangled in various 'Karam-Kand' (Rituals) that no soul of its own could escape to his real home. And the souls were governed by severe punishments.

Satpurush was moved to see the souls in grief and first of all asked his enlightened soul (Kabir Sahib) to go and free the souls from the clutches of Kaal and bring them to Him. Under the orders of Satpurush, Kabir Sahib appeared as Sat Sukrit in Satyuga and counseled a few souls for the real worship of Satpurush. Kaal told Kabir Sahib that he (Kabir Sahib) could not enter his kingdom. Kabir Sahib said that he was going under the orders of Satpurush to awaken the souls and if he (Kaal) tried to stop him, he (Kabir Sahib) could destroy his kingdom in a moment. Hearing this Kaal said, "I am governing through your grace only. Before going, please promise that you will not show any miracle to the souls to follow you. You will hold satsangs (spiritual discourses) for enlightenment and for preaching. You may make any soul your follower if he accepts your sayings." And Kabir Sahib gave him this boon. Had this boon been not given, how easy it would have been for the saints to make the souls their followers by showing miracles.

Kabir Sahib has described all the four yugas in this book. "Kaal Mat" (or the path of the Kaal) and "Dyaal Mat" (or the path of the Saints) have been described in detail. I have been listening to this teaching since childhood in the satsangs of Baba Bagga Singh ji, Baba Deva Singh ji and Baba Pratap Singh ji.

Anurag Sagar part - I

Baba Kehar Singh Ji

There was a lot of demand from the devotees that the secrets of Anurag Sagar, Kaalmat and Dayalmat may be explained. So with the grace of Baba ji, I have started delivering satsangs serially on this teaching. And an attempt has been made so that the teachings of Anurag Sagar reach the devotees. These satsangs have been taped recorded and the devotees are already listening to these tapes. Now these satsangs are being offered to the devotees in the form of a book. I hope that the devotees will benefit fully from this effort.

Das
Kehar Singh

Tarn Taran
November 16, 1997

Publisher's Note

It was long standing demand of the devotees that spiritual discourse on Anurag Sagar of Kabir Sahib be arranged.

Maharaj Baba Kehar Singh ji very graciously delivered satsangs on Anurag Sagar. These satsangs were tape recorded and then printed in the form of books in Punjabi and Hindi in three parts. Now they are being brought out in English. They have been translated into English by Professor V.S. Chauhan, Punjab University, Chandigarh and corrected by Mrs. Nirmal. Mr. Govind Singh and Mr. Naveen Chander Sharma have helped in checking and printing the book. Dera is grateful to them.

The remaining two parts of Anurag Sagar will be published soon.

We hope that English knowing devotees will benefit from it.

Prabhat Kumar
Secretary

Radha Soami
Dera Baba Bagga Singh
Tarn Taran, Punjab, India

Anurag Sagar part - I
Baba Kehar Singh Ji



Param Sant Baba Kehar Singh Ji

Anurag Sagar part - I
Baba Kehar Singh Ji

Anurag Sagar

छंद

पृथम बन्दो गुरुचरण जिन अगम गम लखाया ।
गुर ज्ञान दीपक प्रकाश कर पट खोल दरस दिखाया ।
जिह कारण सिधियाँ पचै सो गुरु किरपा ते पाया ।
अकह मूरत अमीं सूरत तामे जाइ समाया ।

First of all praying at the feet of his true master, Kabir Sahib humbly submits that he himself has no power to say anything or write anything. Yes, he can write a book like Anurag Sagar only if his true master gives him the power. Therefore he says that he bows thousand times at the feet of his master who told him the secret of 'Agam' (when soul descends from Anami desh, then come two stations called Alakh and Agam). The true master enabled him to do spiritual practice by initiating him to 'Word' or sound current. Thus he could take his consciousness from Pind (region below the eyes) to 'eye centre' and see the effulgent form of the master and whole Brahmand, full of light. Kabir further says that earlier he would see darkness on closing his eyes but now he sees light instead of darkness. Enlightened by his true master now, he

can see the light of a Jyoti (flame). Only his true master has given him the power to succeed and see God.

Kabir Sahib says "the true master initiated me to 'Naam', made me repeat it and took me to Daswan Dwar to take bath in 'Amritsar', taught me the technique to wash off the dirt to countless births and enabled me to see that form of God which we cannot see with our eyes or hear with our ears or reach Him with these feet or worship him with these hands."

अखी बाझहु वेखणा विणु कंन सुनणा ॥

पैरां बाझहु चलणा विणु हथा करणा ॥

जीभै बाझहु बोलणा इउ जीवत मरणा ॥

नानक हुकमु पछाणि कै तउ खसमै मिलणा ॥

(आ.ग्रं. पृ. 139)

Kabir further says, "With the grace of Sat Guru, I have met God by concentrating upon word. I have merged in Him. The soul has become God just as a weather drop becomes sea by merging in it. Now the soul tastes the 'Amrit', the like of which does not exist on earth."

फरीदा सकर खंडु निवात गुडु माखिउ मांझा दुधु ॥
सभे वसतू मिठीआं रब न पूजनि तुधु ॥

(आ.ग्रं. पृ. 1379)

Many things of this world like Sugar etc. are sweet, but their sweetness is nothing when compared to the sweetness of the 'Word'.

सोरठा

कृपा सिन्ध गुरुदेव दीन दयाल कृपाल है ।
विरले पावै भेद जिन चीन्हो प्रगटे तहां ।

"My Sat Guru is a Saviour, a see of mercy. But a few only recognize Him. He reveals the secret of Nām or word to him who recognizes Him. A diamond is valued only by a goldsmith."

छंद

कोई बूझ है जन जौहरी जो शब्द की पारख करै ।
चित्त लाइ सुणे सिखापनो हित लाइ हिरदय गिर धरै ॥

Once a potter found a diamond in the soil and he tied it around the neck of his donkey. He went to a shopkeeper along with the donkey. The shopkeeper asked the potter the source of this shining thing. The potter said he found it in

the soil. The shopkeeper said "It is very beautiful. Please give it to me." The shopkeeper paid the potter ten rupees for the diamond and shopkeeper's wife tied it to the weighing balance. One day a goldsmith visited the shopkeeper. On seeing the diamond, he thought that it must be worth a crore of rupees. He paid the shopkeeper twenty rupees and took the diamond and in turn sold it for a crore rupees in the bazaar. Hence only a goldsmith could recognize a diamond. Therefore it is said:

हीरा परखे जौहरी 'शब्द' को परखे साध ।

जो कोई परखे साध को, ताका मता अगाध ।

Similarly rare is the person who recognizes a Sat Guru having knowledge of the 'Word'. Only sixteen persons were initiated to 'Word' in Satyug and 22 in Treta yuga by Kabir. There is no such record for Dwapur yuga. But many persons recognized Satpurush in this Kalyuga.

One who recognizes a Sat Guru, listens to his teachings with full attention, accepts Him from the heart and obeys his orders.

During his tour, Kabir once met a sweet seller sitting proudly in his shop. Mercifully,

Kabir said to him "Please come to Satsang." The shopkeeper asked his servant to give two jalebis (sweet) to this hermit. Kabir said "I don't want jalebis." Sweet seller inquired "Then what do you want?"

Simultaneously he ordered his servant to give him a few coins also. Kabir said, 'I don't want money, too.' The sweetseller said, "You want neither jalebis, nor money. Then what do you want? It is my time to attend to the customers. Why are you obstructing like this?" Kabir said "Time is very less. Please do come to Satsang." The shopkeeper asked his servants to push him away from the shop. And the servants did likewise. Kabir came to the shop after a few days and said, "Gentleman, now very little time has been left. Come to satsang." The sweetseller said to his servant, "Don't let such persons come to me. Of your own, push them away from sight." The servants turned Kabir out. After seven days, Kabir again came and requested the sweet-seller humbly to attend the Satsang. The servants tried to push him away. Being well-built, Kabir stuck to his place. Then a servant hit him on the head with an iron rod. Kabir's head was broken, the blood was coming out and his

clothes were drenched in the blood. But Kabir remained humble and said "Seth Ji, now the time is really very less. Do come to the Satsang." The sweetseller paid no attention to him. After a week when Kabir came again, the sweetseller had already died. Kabir came to the sweetseller mercifully but he did not value his advice. The moral of the story is that only very few people recognize the saints in time, get initiation of the Word and then merge in the Lord through it.

Saints come into the world to do good to us. They want to liberate us from this cycle of eighty four. We should not quarrel with them but should get enlightenment from them and act on their teachings. The sweetseller would have definitely benefited if he had recognized Saint Kabir.

छन्द

तन मोह में मन ज्ञान दीपक प्रगट होइ तब सूझई ।
कहत हूँ अनुराग सागर सन्त कोई बूझई ॥

Kabir says, "Listen, you have got priceless treasures in your body."

इसु काइआ अंदरि नउ खंड प्रिथमी हाट पटण बाजारा ।

इसु काइआ अंदरि नामु नउ निधि पाईअै गुर कै सबदि वीचारा ।

(आ.ग्रं. पृ. 754)

You cannot get this treasure without the grace of Sat Guru because the Guru has got the key of this treasure.

गुरु कुंजी पाहू निवल्नु मनु कोठा तनु छति ॥

नानक गुर बिनु मन का ताकु न उघड़ै अवर न कुंजी हथि ॥

(आ.ग्रं. पृ. 1237)

Sat Guru in the form of 'Word' resides in us but He is locked inside and we are sitting outside. Therefore, how can we meet Him? Getting a key of 'Word' from the outside Sat Guru, then practicing It we can reach Him inside. We have to remove the darkness of 'Moh' from inside by the light of the teachings of the Sat Guru. Only then shall we be able to see the priceless treasure inside. Kabir says to Dharam Dass "I am going to write the book "Anurag Sagar". Only a rare great soul will understand its secret or recognize its importance."

सोरठा

कोई इक सन्त सुजान जो मम बाणी परख है ।

पावै पद निर्वाण बसत जात अनुराग उर ।

Kabir says "I am going to write the book 'Anurag Sagar'. Very few people will understand its language. Such people will have the burning desire to meet God." Just as Japuji is the key to Granth Sahib, Anurag Sagar is the foundation of Sant Mat, it is a base of Sant Mat. Kabir says, "One who does not understand Anurag Sagar (inner ocean of Love), he will always remain on the periphery of Sant Mat, even though he might think of having gone inside. Therefore I am going to describe everything of the inner worlds". The secret of Nirvan Pad or Sat Lok will be revealed in Anurag Sagar.

धर्मदास वचन

चौपाई

हे सतगुर बिनवों करि जोरी । इक संसा मेटहु प्रभु मोरी ।

जाकै चित अनुराग समाना । ता कउ कहु कौन सहिदाना ।

अनुरागी कैसे लख परही । बिन अनुराग जीव नहीं तरही ।

Bowing at the feet of Kabir, Dharam Das begs, "Sat Guru, I have a doubt in my mind.

Please remove it. The doubt is, what is Anurag or Love? How does one feel when Love or Anurag sprouts from within? How can we recognize a person who is Anuragi or Love-bitten? All look alike from outside. However some are so powerful that a word from them brings about punishment of death to a person. Devotees of God like Guru Nanak were tormented and put behind bars. How to find whether one is Anuragi (i.e. Lover of God) or not? Yes, at least I do understand that without love, separation, pain and burning desire, one cannot meet God."

कबीर वचन

चौपाई

धर्मदास परखो चित लाई । अनुरागी लछण सुखदाई ।
जैसे मिरगा नाद सुण धावै । मगन होइ ब्याधा ढिग जावै ।
चित कुछ संक न आवै ताही । देत सीस सो नाहि डराई ।
सुनत नाद सीस तिन दीन्हा । ऐसे अनुरागी को चीन्हा ।

Kabir says, "Dharam Dass, you have asked the questions, now listen to the answers with full attention. The signs of a person in love with God are soothing. The deer loves sound. The hunter takes advantage of this and plays a sound of its

liking. The deer comes running and places its head in the lap of the hunter. The deer has the least doubt that it has reached in the lap of the hunter and that the hunter will butcher it. It is not afraid of that. The love, the attachment of sound created detachment in the deer and it came running after the sound. This is an example of Anurag or love.

This is a story from Lyalpur and its deputy commissioner who belonged to Sialkot. His old mother was fond of going to Baisakhi festival and dancing there. When Baisakhi festival came, she asked her son to take her to the festival as she was not sure of her lasting to live for the next festival. Deputy commissioner said, "Mother, you will start dancing on reaching the festival & this will bring shame (insult) to me." The mother said, "You take me there, I will not dance." But on reaching there, hearing the beat of the drum, she could not control herself and started dancing. The people were stunned to see this old lady dancing with such a force. Some one recognized her and said that she was the mother of the D.C. People caught hold of her and put her in the car. The moral of the story is that when a person is detached (from the surrounding), he loses her

awareness/consciousness. This loss of consciousness is called Anurag or love. He is not afraid of social shame and his Guru's attention compels him to come running for a 'darshan'. This Anurag (or love) manifests in Sahaj state.

अर पतंग को जैसे भाऊ। ऐसे अनुरागी उर आऊ।
और लछन सुनो धर्मदासा। सतगुर शब्द करो प्रकाशा।
जरत नार जिउं मृत पति संग। तन को जरत न मोड़त अंगा।
तजिउ सुगृह धन धाम सहेली। पिया बिरहन उठि चली
अकेली।

Anuragi people are recognized of their own. The moth does go to the lantern whether it belongs to rich or poor. Reaching the lantern, it might burn itself. Anuragi (or lovers of God) are similarly attracted to the Saints and they come running to them. Kabir further says that the Anuragi gets initiation from a living saint, practices Naam, sees light inside and contacts his Guru in the form of sound current.

“मुक्ते सेवे मुक्ता होवै।”

Only the liberated one liberates. Guru Sahib says, "I have contacted a Guru who is a liberated one and He can also liberate me from

this round of eighty four (i.e. births & deaths)." Guru Amar Dass says:

नानक जीवदा पुरखु धिआइआ अमरापदु होई

(आ.ग्रं. पृ. 1247)

It means that I got initiation from a living Saint, practiced Naam and then 'Word'-manifested - Guru caught hold of me from the arm and took me along with Him. This is the sign of a Guru that He takes the disciple out of the darkness and shows him the light within.

In olden times, the wife would burn herself on the pyre of her dead husband. During burning, the woman would not move her body at all. Due to separation from her husband, she alone would burn herself leaving behind property money and friends.

सुत लै लोगन आगन कीन्हा । बहुत मोह ताको पुन दीन्हा ।
दुर्बल बाल तोहि बिन मरिहै । घर सब सुन कउन बिधि करिहै ।
बहु सम्पत तुम्हरे ग्रह अहिही । पलट चलो गृह सब अस कहिही ।
ताके चित कुछ ब्यापै नाहीं । पिया अनुराग बसे हीए माहीं ।

People would bring her son to her and tell her that he would die without her. They would attempt to create in her an attachment for him

by reminding her that the house would be empty without her. They would further tell her that her husband had left a lot of property. She would not face any hardship in life and she ought to save the destruction of home. The relatives would cry but she had only one thing in her mind - love of her husband. Nothing appealed to her except her husband & she would sit in the pyre to burn herself. All relatives asked her to come back to home but she would not listen as the love of her husband attracted her.

छंद

तहि बहुत कहि समझावही, नहीं नार समझत सो धनी।
नहीं काम है धन धाम से कछु, मोहि तो ऐसी बनी।
जग जीवना दिन चारि है, कोई नहीं साथी अंत को।
यहि समझ देखो हे सखी, ताते गहु पद कंत को।

Dharam Dass! the woman was persuaded in so many different ways but nothing affected her. She would say, "After living for a while, one has to die. At death time, all these things will not help. Then why not die now with my husband."

She advised her friends and said, "All of you, too, should understand my views and

should live at the feet of your husband when he dies, i.e., burn yourself along with him."

Another example is that of the king Bhartarihari. When king Bhartarihari went to palace from his 'Darbar', the queen inquired about the cause of his sadness. The king said, "There is nothing to worry." The queen persisted and the king said that he saw today an event which he had not seen before. My minister died today. When his pyre was lit, his wife placed his head in her lap and burnt herself along with him. Hearing this, the queen said, "How should a faithful woman behave according to you?" The queen inquired about the time of death of the Minister. The king told her that he died at 10 a.m. The queen again asked, "And when was he cremated?" "At 4p.m.", the king replied. The queen said, "How could she remain alive from 10 a.m. to 4 p.m.?" The wife is faithful only if she gives up her life as soon as the husband dies." The king thought that the queen is telling a lie. She should be tested. The king went on thinking about this matter for two months. And then one day, he tore his clothes, sprinkled some blood on them and asked his minister to give these clothes to his wife with the information that the king had died during hunting. The minister came to the

queen and said, "O, queen! these are king's clothes." The queen recognized the clothes and inquired about the details. The minister said, "It is not worth telling." The queen persisted and the minister said, "The king had an encounter with a lion and the lion killed....." And she collapsed and gave up her life the moment she heard the word 'killed'. The king came running. The doctors were called but it was too late.

The king was sad that. He thought that he would not get so good a wife in the world now. The relatives said that they wanted a heir to the throne who could run the government. The king married again. He respected the second queen as much as the first one. One day a Saint gave the king an "amarfal" and said, "You will always remain young, O'king, if you eat this fruit." The king thought that he was already past the prime of his life and it would be of no use to become young now. He, therefore, gave this fruit to his wife and said, "Eat this fruit and you will always remain young." The queen said, "I shall eat it in the morning." The queen was in love with the mahout. She took the fruit to him and said, "By eating this amar fruit I will remain youthful while you will grow old and I won't like this. So take this fruit and eat it." The mahout said, "I was

attending to elephants the whole day and lot of dirt is sticking to me. I shall take a bath & then eat it." This mahout in turn was in love with a prostitute. He went to her in the night and said, "This is amar fruit. Eat it. It will keep you youthful & beautiful." The prostitute also said that she would take it after the bath. Then this prostitute started thinking that if she ate this fruit, she would remain entangled in this lustful life throughout her life. She thought of the religious nature of the king and decided that she would offer this fruit to him so that he could practice religion and devotion to God for a long time. Thus within 24 hours the amar fruit was back to the king. The king asked the prostitute, "Who gave this fruit?" She said that the mahout had given it to her. On enquiry, the mahout said that the queen had given it to him. The queen said that she ate the fruit as soon as the king gave it to her. When the king threatened, the queen said that she loved the mahout and therefore gave the fruit to him. And the mahout admitted of his love for the prostitute and hence he gave the fruit to her. Then the king started accusing himself, "I may be cursed a lakh (100,000) times for I did not eat this fruit myself. And the queen be cursed crore (10,000,000) times for she gave

up the love of a king for a mahout. The mahout in turn be cursed arab (1,000,000,000) times for he preferred a prostitute to the queen. Out of all, the prostitute fared well. The king thought about this episode and became sad. He gave up the kingdom and became an ascetic. In this way, the king Bhartarihari and his former wife set an example to follow.

सोरठा

लीए पीया कर माहिं, जाइ चिखा उपरि चढ़ी ।
गोद लीयो निज, नारि राम राम कहते जरी ।

Kabir says, "The lady, whose husband had died, climbed the pyre, placed the head of her husband in her lap and burnt herself along with her husband while chanting Ram Ram."

चौपाई

धर्मनि यह अनुराग की बानी, तुम तत देख कहो बिलछानी ।
ऐसे जो नामहि लिव लावै, कुल परिवार सबै बिसरावै ।

Kabir says, "Dharam Dass, Anurag is an ocean of love. The knowledgeable and the awakened are not afraid of the vast depth of its water. They dive and bring the pearls out of it. I

am going to describe a book which contains the language of love. It is a huge ocean. You have to understand it and reach its depth. One who ties oneself to Naam or 'Word' of Sat Guru, he forgets his family and ancestors."

सुत नारी को मोह न आनै, जीवन जनम सुपन कर जानै ।
जग में जीवन थोर है भाई, अन्त समे कोई नांहि सहाई ।
बहुत प्यार नारी जग माहीं, मात पिता ताहि सम नाही ।

Kabir advises Dharam Dass that such an 'Anuragi' man or devoted man has no delusive attachment for his wife and son and to him all the things of the world appear as if they are a dream. A son was born to his wife in the dream. To celebrate it, a party was given but on awakening, there was neither the son nor his wife. Similarly his life is also a dream lasting for 40 to 50 years. When death comes, this dream will also cease and everything will appear false.

अब पछताए क्या होत है जब चिड़िया चुग गई खेत ।

If the birds eat up the crop, the farmer won't reap anything that year. Next year, he has to sow again, protect his crop (or harvest) and only then he will get something. Similarly a man who spends his life in indulgence, may remember

God towards the end of his life but then he may not be able to practice divinity as death may encounter him the very next day.

O' man, your life is of short and fixed duration. Even if it be of 70-80-100 years, it will come to an end slowly. Many saints increase their life span by breathing exercises but then end does come. Lord Krishna says in Gita, "Arjun, this crawling insect in its previous lives was many a times Brahma, Vishnu and Shiva." Having lived so long, these Gods also died. Then how can others survive death. We are all sitting in the mouth of death, only the death has not closed its jaw till now.

Guru Nanak was going along a river. The fishermen had cast their net in the river. And the fish were playing inside the net. The fish were happy. On seeing this, Guru Nanak says:

मछली जालु ना जाणिआ सरु खारा असगाहु ॥
अति सिआणी सोहणी किउं कीतो बेसाहु ॥

(आ.ग्रं. पृ. 55)

"O' fish! why are you happy? Now you are inside the net but when this net is taken out of water, you will be tormented to death." Similarly

we all are caught in the net (teeth) of 'Kaal'. When Kaal closes its jaw, we shall die. None except Sat Guru will be of help at that time. Tears roll down the eyes of a dying person. The relatives think that he is weeping because of their separation. They tell him that he is leaving them but he should tell them the whereabouts of the money kept by him. The poor fellow is being troubled by the messengers of death and relatives are after his wealth.

ताहि करण नर सीस जो देही, अंत समै सोइ नाहि सहाई।
जिन स्वार्थ बहु रुदन जो करही, तुरत दीनै हर को चित धरई।
सुत प्रिय जन धन सुपण सनेही, सतनाम गहो निज मत ऐही।

Some men love the woman so much that they are prepared to give up their parents and relatives for her sake. Even they would sacrifice their lives for her. Ravan kidnapped Sita due to infatuation for her. Rama wept a lot due to separation from Sita. He inquired about his Sita from the trees and the birds, thousands of people were killed in the war that followed. But when war ended, you know the result.

Kabir says that man has come alone and will go alone. Man weeps and makes requests for his selfishness. But in this way he can neither

meet God nor enjoy this world. Ram & Krishna were house holders. Even Guru Nanak has extolled the householder's life and said," Ik nari so jati kahave." That man is the best who loves only his wife. Relatives and wealth are like a dream. The life is a drama & the world is its stage. Someone is born a king and another queen. Some one is mother & another her son. When his part is over, he dies and leaves the stage of this world. Therefore a man should meet God and to attain it, he should get the true Naam (Satnam). That Satnam, he can have only from the saints. Children leave their mother who has sacrificed her life for their love. We forget our father/husband after a few days of their death. Kabir says that if man loves someone due to selfishness, then he forgets him the moment the work has been done. We hardly remember our father, mother, brother or friend. Only Satnam helps at the time of death if you become one with it.

निज तन सम प्रिय और न आना । सो तन संग न चले निदाना ।
ऐसा को न देखा भाई । अन्त समय जम लेइ छुड़ाई ।
अहै एक सो कहो बखानी । जिन अनुराग कीन्हों सो जानी ।

Kabir is telling Dharam Dass that man loves his body the most and even this body does not go with him when he dies. All the things accumulated in the world are left behind. None can save a person from the messengers of Yama (God of death). Yes, a Sat Guru can save us from them but we don't love Him. We love a place which we have to leave but don't bother about the place where we have to go.

जो धरु छडि गवावणा सो लगा मन माहि ॥

जिथै जाइ तुधु वरतणा तिसकी चिंता नाहि ॥

(आ.ग्रं. पृ. 43)

We are busy keeping the body beautiful, knowing well that it will be left behind. But we don't care for the Sat Guru who will take care of us at the time of death and take us further on the path after death.

Listen, I tell you one more fact that this truth is revealed only to the one who develops love for God in the heart.

सतगुरु अहि छुडावनहारा । निसचय मानो कहा हमारा ।
कालहि जीत हंस लै जाई । अब चल देश पुरुष जहि आई ।
तहां जाए सुख होई अपारा । बहुर न आवै भव संसारा ।

"Listen Dharam Dass, Sat Guru is the only force which can liberate us from this world as well as from the clutches of the messengers of Yama. Have faith that only Sat Guru can triumph Kaal and take the soul to Anami Desh where Satpurush resides. And peace prevails there. The problem of birth and death is solved for ever."

सजन सेई नालि मै चलदिआं नालि चलंन्हि ॥
जिथै लेखा मंगीऐ तिथै खड़े दिसंनि ॥

(आ.ग्रं. पृ 729)

Sat Guru is the only true friend who accompanies the disciple after death. He presents Himself before Dharamraj and destroys all the records of the disciple. He takes the soul of the disciple to the Lord. Peace prevails there. The soul is saved from the cycle of birth & death.

छंद

विश्वास कर मम बचन को, तब चढ़हु सत की राहि हो।
जिऊ सूरु रण में धसे, फिर पाछै न चितवत काहि हो।
सती सूरु भाव निरखो, सन्त सो मग धारीए।
मृतक दिशा विचार गुर गम, काल कष्ट निवारीए।

"Trust me, Dharam Dass. Only that man can tread the path of truth & meet Lord who reposes faith in his Sat Guru. Sat Guru takes him to the Anami Desh from where He Himself has come. The state of mind of the disciple, who loves his Sat Guru, is similar to that of the brave soldier in the battle field. The soldier does not think of his home or wife, he does not think of the difficulties that his wife will face after his death. At that time, only the thought of fighting is there in his mind. Either he would win or die fighting. He does not want to run away from the battle field and thus be called a coward. He wants to fight & proceed ahead. When a disciple practices meditation like a 'Sati' (the wife who burns herself with her husband) & the brave soldier, then he too successfully goes inside to reach Daswan Dwar, take bath and become a fine soul. His condition is similar to that of a 'Sati' who has the aim of burning herself on the

pyre of her husband. A man should remember the time of his death, attend satsang of his Guru and thus save himself from the suffering inflicted by Kaal. Thus he should finish the cycle of birth & death."

सोरठा

कोई इक सूरु जीव जो ऐसी करनी करै ।
ताहि मिलेगी पीव कहै कबीर विचार के ।

Kabir says that only a brave disciple will tread this path. Therefore only a few can meet the beloved Lord. It means that such a disciple gets the Naam from his Sat Guru, practices it, proceeds step by step, reaches Daswan Dwar, takes bath, sees the light of twelve suns, becomes a pure soul and merges into his beloved Lord.

धर्मदास वचन

चौपाई

मृतक भव प्रभ कहो बुझाई । जाते मन की तपन बुझाई ।
कहि बिध मृतक होइ सरजीवन । कहो बिलोइ नाथ अमृतधन ।

Now Dharam Dass requests Kabir to tell him the method to become consciously dead so that this world ceases to exist for him. What is

that stage when a man can be called consciously dead? Kindly tell me about it. O' nectar-rain-causing Lord, explain to me this method in detail by which a man attains God by becoming consciously dead.

सतगुरु वचन

चौपाई

धर्मदास यहि अकह कहानी । गुरु गम से कोई विरले जानी ।
मृतक होइ के खोजे संता । शब्द विचार गहो मग अंता ।

Kabir says, "Dharam Dass, what should I tell you? These are things beyond words."

“दादू देखा दीदा सभ कोई कहित सुनीदा ।”

॥ आ रही धुर से सदा तेरे बुलाने के लिए ॥

There is a sound which is always present inside the body and this sound has got no description. I cannot give you any example to explain these things which exist inside us. This tongue cannot describe this secret.

अखी बाझहु वेखणा विणु कंन सुनणा ॥
पैरां बाझहु चलणा विणु हथा करणा ॥
जीभै बाझहु बोलणा इउ जीवत मरणा ॥
नानक हुकमु पछाणि कै तउ खसमै मिलणा ॥

(आ.ग्रं. प. 139)

You have to obey Sat Guru and accept his teachings. Closing the eyes, you see the scenes inside with the inner eye. Closing the outer ears, you hear the inner sound. Without the help of the outer feet, you have to retrace the consciousness from the feet to behind the eyes. Without the hands of the physical body, you do many jobs of the inner world. Only a rare person can accomplish all this by surrendering to Sat Guru. Following the method given by Sat Guru, this rare disciple becomes consciously dead before death and reaches the final stage "Anami Desh" after traversing the inner path with the help of sound current. There is only happiness there.

जैसे भृंगी कीट के पासा । कीटहि गहि गुरु गम प्रगासा ।
भृंगी शब्द कीट जो मानै । बरन फेर आपन कर जानै ।

Kabir says that an insect called Bhiringi lives on the walls in homes having small holes. It

does not produce its own child but catches some other flying insect, smothers it half dead and places it in its own home. Then Bhiringi calls it three times and if it hears the call, it becomes Bhiringi. If it does not hear the sound of the call, it becomes neither Bhiringi nor it remains as an insect.

Similarly we should become half dead (like that flying insect) at the feet of the saints, i.e., we should concentrate to stop our thoughts and listen to the sound coming from above and within. If we hear that sound, then the saints will help us and we shall forever have permanent relation with them. But if we go to the saints and do not surrender to them, then we shall be at a loss at two fronts. Neither shall we enjoy this world, nor the grace of the saints.

बिरला कीट होइ सुखदाई । पृथम आवाज गहै चित लाई ।
कोई दूजे कोई तीजे मानै । तन मन रहत शब्द हित जानै ।
पंख घात करि महि तन डारा । भृंगी शब्द प्रीत चितधारा ।

Relating the story of the insect and Bhiringi, Kabir says further that it is only a rare insect which listens to the first call of Bhiringi. Some hear the second on the third call. Going beyond mind & body, the insect recognizes the call

which does good to it. Loosing its wings and body, it concentrates with full attention on the sound of Bhringi.

तब ले गिओ भ्रिंगी निज ग्रेहा । स्वांति दे कीन्हों सम देहा ।
भृंगी शब्द जो कीट न गहही । तो पुनि कीट असारो रहही ।
धर्मदास यह घट को भेवा । यह मत सीख गहे गुरदेवा ।

Kabir explains to Dharam Dass further that Bhringi brings the insect to its home and makes its body look like itself (Bhringi). Both live in the same house. If the insect does not listen to the call of Bhringi, then it is thrown out of the house. The saints act similarly. Hearing the cries of tormented people, they descend from Anami Desh and like Bhringi, they call the people to benefit them (people).

“सुणी पुकार दतार प्रभ गुरू नानक जग माहि पठाइओ ।”

Saints like Guru Nanak Dev and Dadu had been assigned the duty to go to the earth, awaken the people and bring them back to Anami Desh. Having recognized and understood these saints, some trust them in the first encounter and thus get the salvation, others trust them in second, third or even fourth birth and thus get released from birth and death cycle.

छंद

जो भृंगी मत दृढ़ गहै, तो करे निज सम ताहि हो ।
दुतिया भाव न चित ब्यापै, सो लहै जीव मोहि हो ।
गुरु शब्द निसचय सचु मानै, भृंगी मत तब पावही ।
तजि जगत आसा शब्द बासा, काल कष्ट मटावही ।

Like Bhringi, the saints also want to make the disciple like them provided he trusts them. The saints initiate him on the path and get him practice repetition of Naam & meditation and then make him alike them.

पारस में और सन्त में, बड़ो अंतरो जान ।
वह लोहा कंचन करे, वह कर ले आप समान ।

If iron is touched by Paras, then it becomes gold. But paras cannot convert iron into a paras. The saint, on the other hand, makes the disciple like him. Guru Ram Das says.

“हम निरगुणी मनूर अति फीके मिलि सतिगुर पारसु कीजै ।”

(आ.ग्रं. पृ. 1324)

i.e., I was like a dirt collected over a piece of iron. My Sat Guru did not convert me into

iron, or gold but made me a Paras, i.e., made me exactly alike Him.

“जिस नीच को कोई ना जाने नाम जपत”

In other words, I was the lowest of the low and nobody knew me in this world. But when I was initiated by my Guru Amar Dass, I practiced simran-bhajan and got fully absorbed in it. I became famous by the name "Ram Dass". This whole greatness and fame belonged to my Sat Guru. Nobody purchased even my Ghunghariyan (boiled gram). I used to clean the utensils and I was worthless. The whole credit went to my Sat Guru. Thus a disciple who trust and obeys his Guru, he saves his life like the insect and becomes a Bhringi ultimately. Kabir, therefore, proclaims to the people that if they want to go beyond the boundary of Kaal, they should trust saints, get initiation from them, practice Naam and get rid of all desires from the mind. To desire is the worst thing. If you spend the whole life doing simran-bhajan but at the time of death, your attention goes to an unfulfilled desire, then the whole life stands wasted.

Dunichand had never performed Shradh for his late father. Once the people started criticizing him for not feeding the pandits after the death of his father. So he thought of performing Shradh and accordingly prepared Kheer-Puri for the meals. And Guru Nanak reached Dunichand's place by chance. (Dunichand was a disciple of Guru Nanak). Guru Nanak inquired about the details of this feast. Dunichand said that he prepared these meals under the pressure of his relatives as they were accusing him for not having spent anything after the death of his father, especially when his father had left so much money. Violating the teaching of Guru Nanak, he had, therefore, got all these meals prepared for feeding the pandits. Guru Nanak said, "Do you believe that the food fed to the pandits will reach your father?" Dunichand said, "That I don't know. But I have got rid of these people's criticism at least." Guru Nanak said, "Your father is dying of hunger." "How do I know that?", said Dunichand. Guru Nanak said, "Go a little distance into the forest and you will see a tiger sitting under a big tree. That tiger is your father in its present birth." The disciple said, "My father did a lot of meditation during his life time. Then how is it that he has

become a tiger after death?" The Guru replied that it was because of his last wish. The meat was being prepared in the neighborhood when he was near death. The smell of the meat created a desire in him to at least taste it once as he had never eaten meat during his life time. And he had died immediately thereafter.

अंति कालि जो लछमी सिमरै ऐसी चिंता महि जे मरै ॥

सरप जोनि वलि वलि अउतरै ॥१॥

अरी बाई गोबिंद नामु मति बीसरै ॥ रहाउ ॥

अंति काल जो इसत्री सिमरै ऐसी चिंता महि जे मरै ॥

बेसवा जोनि वलि वलि अउतरै ॥२॥

अंति कालि जो लड़िकै सिमरै ऐसी चिंता महि जे मरै ॥

सूकर जोनि वलि वलि अउतरै ॥३॥

अंति कालि जो मंदर सिमरै ऐसी चिंता महि जे मरै ।

प्रेत जोनि वलि वलि अउतरै ॥४॥

अंति कालि नाराइणु सिमरै ऐसी चिंता महि जे मरै ॥

बदति तिलोचन ते नर मुकता पीतंबरु वा के रिदै बसै ॥४॥२॥

(आ.ग्रं. पृ. 526)

A man is reborn according to his last thought. If a man thinks of money at the time of his death, then he is born as a snake. If he thinks of his newly constructed house in which he could not live, then he is reborn as a ghost. The

last thought of sons/daughters makes him a pig in the next life. One who remembers a woman, he is born as a prostitute. Remembering Narayan makes him like God after death.

There is a reference to a prostitute named Ganika in Guru Granth Sahib (the holy book of Sikhs). In her previous birth she was a daughter of a learned pandit working in a king's court. When she attained the age of 22-23 years, her father asked her to get married. But she refused and never married. She served only his father. One day she fell sick. Her father wanted her to be examined by a doctor. But she was not prepared to be touched by another man. Ultimately she agreed to be examined by an old doctor of 70 years and that, too, after a curtain is drawn between her and the doctor. She projected her hand from behind the curtain. As soon as the doctor touched her wrist for pulse count, the thought of marriage came in the girl's mind. And she died soon after that. She was born as a prostitute in her next life.

When this prostitute was of 22-23 years old, an old saint came to her place for night shelter as he had no place to go and was completely drenched in rain. She opened the

door for him and gave dried clothes to him to wear. The saint thought that she might demand money for her service. And therefore he said to her, "Daughter, I have no money to give to you for all the services you are rendering to me. I have come to your place to escape from rain. Please don't serve me too much. I have not come with bad intentions." She replied that she was not serving him as a customer but as a Godly man. The saint had a parrot. He gave it to her and said, "This parrot speaks 'Ram, Ram' and you repeat Ram, Ram with it." The parrot said Ram Ram daily and she repeated these words. One morning she found that the parrot was not uttering Ram Ram. The prostitute asked the parrot why he was not uttering these words. She opened the door of the cage and put her hand in it. There was a snake who had bitten the parrot. And this snake bit her too. As she was used to saying Ram Ram, these very words were on her lips when she died. And she merged in Ram. Therefore we should always be doing simaran of Nam of Sat Guru.

Again there is a story of a potter. He was carrying some bricks on the back of donkeys to the palace of the king. When he struck a male donkey, he called him 'brother' and when he

struck a female donkey, he called her 'sister'. A passerby asked him the reason for calling donkeys as brother and sister. To the passerby it was sheer madness. But the potter replied, "I am only saving myself by repeating the words, brother & sister. For normally, I am used to uttering abuses. And if any body hears these abuses from inside the palace, it will be reported to the king. And the king will then chop my head. Therefore I am practicing these affectionate words." Similarly we should also practice simaran and fix our attention on Sat Guru. When we become established in this practice, then this will be our last thought at the time of death. We should therefore make full use of the practice of simaran-bhajan and thus get release from all the troubles of Kaal.

सोरठा

तजै काग की चाल सत शब्द गहि हंस होइ ।

मुक्ता चुगै रसाल पुरुष पछ गुर गम गवन ।

The sound current within us has emanated from Anami Desh. When one practices after getting initiation from a Saint, one's own light becomes equal to 12 suns on reaching Daswan Dwar inside. Here the soul becomes a "Hans".

At present, was resemble a crow who eats the discreta. Hans eats pearls. Although both swan and heron live in water but you recognize them only when you find that the heron runs after fish whereas swan picks pearls from water. Similarly we continue consuming meat and eggs but don't enjoy the nectar of Satnam. We should sit with the saints, obey them and taste the nectar of Satnam. Thus we shall qualify to return to our "Home".

कबीर वचन

चौपाई

सुनो साध यहि मृतक सुभाऊ । बिरला जीव पीउ मग पाउ ।
और सुनो मृतक का भेवा । मृतक होइ सतगुर पद सेवा ।

Dharam Dass, now I am going to tell you about he behaviour of a "dead" person. Rare is the person who follows his Sat Guru after becoming dead. A dead man is one who gives up his own reasoning and follows the dictates of his Guru. Shamz Tabrez was the Guru of Maulana Run. Maulana Rum was fond of meeting God. He used to teach children of rich people at Delhi. Due to his (Maulana) love for God, Shamz Tabrez came to Delhi from Multan. He

asked about Maulana Run from the children. They told him that he was away to take his meals. Shamz Tabrez picked up all the books and note books of the students and threw them into a pond of water. The children started weeping for fear of a beating from their teacher. Shamz Tabrez told the children that as their teacher was his disciple, he won't say anything to them. The boys said, "He is your disciple but we are further his disciples. He will beat us. What should we do?" In the meantime Maulana Run came and inquired from Shamz Tabrez about his arrival time. Shamz Tabrez said that he had just arrived. Maulana Run requested him to come to home for a rest. But Shamz Tabrez said that he was in a hurry and would leave soon. Maulana Run was very sad when he found out that he had thrown all the books into the pond. The books were taken out of the pond but all of them were found to be dry. Maulana Run was happy and invited Shamz Tabrez once again for food at home. Shamz Tabrez asked him to bring the food there. Maulana said that he also wanted to know about the secrets of a 'dead' person. How does a person die before his actual death? Shamz Tabrez said that he would have to pay for knowing this secret. Maulana offered his body,

mind and wealth. The Guru said, "I don't want your body, mind & wealth. You give me a virgin girl, some bottles of liquor and meat inside a room and then I shall let you know about the secrets of a 'dead' person before his actual death." Maulana arranged all the three immediately. Maulana requested his own daughter to obey and closed her inside a room along with Shamz Tabrez. When Maulana opened the door after an hour, he found that the girl alone was there inside the room. He inquired about Shamz Tabrez from his daughter. She told him that Shamz Tabrez left the room by the back window immediately after the door was closed and before leaving he had said that if Maulana wanted the secret of 'dead', he should come to subrub of silence in Multan (name of a city now in Pakistan). Maulana had Anurag (love) in his heart and he immediately left for Multan. There he inquired about the suburb of silence from a man. The man replied, "You are mature and look educated. Can there be a township of silence?" Soon he met a fakir (a mohammedan mendicant). When Maulana inquired from him, he replied, "Don't you know even this? Go to the cremation ground. All are silent there. No body speaks. That is the residence

(suburb/township) of silence." When Maulana reached there, he found Shamz Tabrez sitting. Maulana said to him, "It was very strange that you asked for meat, liquor and the girl but you did not eat anything and came away immediately." Shamz Tabrez said, "You have passed the test. One can do anything in this world but not hand over his daughter to a saint. You have hereby passed the test. You can sacrifice even your head if needed. Now tell me. What do you want?" He said, "Please tell me the method to attain death-like condition." The master asked him to climb the palm tree. He climbed the 40 feet tree and then asked for the next step. He was told to jump down. Maulana jumped down and simultaneously cried, "Oh, I am going to die now." But the master protected him when he fell down. See, how many examinations one has to pass to attain death-like state.

Guru Arjan Dev also says, "Don't see my present life. Look at my previous births." He writes:

पातु पड़िओ अरु बेदु बीचारिओ निवलि भुअंगभ साधे ॥
पंच जना सिउ संगु ना छुटकिओ अधिक अहंबुधि बाधे ॥

(आ.ग्रं. पृ. 641)

Guru says, "I have studied many religious books in my past lives, thought about the Vedas, kept fasts, did Hath Yoga, practiced Dhoti, Basti & Neti Kriyas but I could not get any enlightenment. I donated gold, money and horses. I donated even my wife when some one pointed out that I was attached to her. Even after so much of sacrifice, I could not realize God." It means that the Sikhs had to take so many difficult tests. But you have got the initiation so easily and that is why you don't do any practice. Then how can the God be realized? Remaining in death-like condition, if one obeys his Guru, then God can be realized.

मृतक छौनी भाव उर धारो । छौनी भाव गहै जीव उबारो ।
जस पृथमी को रंज न कोई । चित अनुमान गहै गुन सोई ।
कोई चंदन कोई विष्टा डारै । कोई खोदकर कृषि अनुसारे ।

Death-like state is like a sieve. The sieve preserves useful articles but allows dust & sand to fall down. The saints also isolate their selected disciples like the sieve. The earth is neither joyed

nor annoyed when you grow sandalwood tree on it or throw dirt over it. Even if you plough it or dig a well, the earth is nor annoyed.

गुण औगुन तिन सम कर जाना । महं विरोध, अधिक सुख माना ।
और मृतक भाव सुन लेओ । निरख परख गुर मग पग देओ ।

The earth regards alike the virtues and vices of people. If any harm is done to it, the earth does not mind but accepts it as a source of happiness. The disciples (Satsangis) should be like the earth. They should regard alike a person who abuses and a person who praises. Don't take ill of anything and don't maltreat a person who speaks foul.

फरीदा जो तै मारनि मुकीआं तिना न मारे घुंमि ॥
आपनडै घरि जाईए पैर तिनां दे चुंमि ॥

Farid says that if somebody slaps you, don't give him a big blow. Rather go to his house and kiss his feet. I shall tell you more about the death-like state. Follow the path shown by the Guru, remaining all the time in this state.

जैसे उख किसान बनावै । रती रती कर देह कटावै ।
कोहलु महिं पुन आप पिड़ावै । रस निकरे पुन ताहि तपावै ॥
निज तन दाहै गुड़ तब होई । बहुरि ताव दे खांड बिलोई ॥
तास माहिं ताव पुन दीन्हां । चीनी तबे कहावै लीन्हा ।
चीनी होइ बहुर तन जाँरे । ताँते मिसरी होइ पुन साँरे ।
मिसरी ताए पुन कंद कहावै । कहे कबीर सबकै चित भावै ।

The farmer grows sugarcane, cuts it into small pieces for crushing in the grinder. The juice so extracted is heated to convert it into gur (jaggery). By burning itself, the sugarcane transforms itself into jaggery. Out of this jaggery, the raw sugar is prepared. Raw sugar is then heated to liquid sugar which then crystallizes into sugar. Sugar is further heated to make misri (candy sugar). This misri is then put into small earthen bowls & mixed with spices. It is then called "kalpi misri" which is very appealing and tasty. It is liked by every one.

यही बिधि से जो शिश सहई । गुर किरपा सहजे भव तरई ।

Kabir says that a disciple should be like this (process). After doing difficult practices (of meditation), when a disciple becomes like his Guru, then he is liked by all. A disciple, who

sacrifices thus, will cross the ocean of this world.

छंद

मृतक भाव है कठिन धर्मनि, लहै बिरला सूर हो ।
कायर सुनत तन मन दहै, फिर पाछै चितवै मूर हो ।
ऐसे सिख जो आप सवारै, तब लहै गुर ज्ञान को ।
गहै भेदी भेद निसचय, जाइ दीप अमान को ।

Dharam Dass, it is very difficult to attain death-like state. Rare is that brave person who attains it. The coward is simply afraid of listening to the difficulties encountered on the path and he runs away from it. Only through the grace of God can one follow this difficult path. There are only a few beloved disciples of the Guru who overcome hope, desire and ego and follow the path shown by the Guru. They thus come upto the expectations of the Guru and understand the knowledge given by Sat Guru. When a disciple understands a knowledgeable Sat Guru, he returns to his real home.

सोरठा

मृतक होइ सो साध तब सतगुर को पावही ।
मेटे सकल उपाध तास देव आसा करै ।

Just as Shamz Tabrez taught Maulana Run the method to attain death-like state, in the same way if a disciple dies to the outer words but lives an inner noble life, then he can see the effulgent form of Sat Guru.

According to Guru Gobind Singh a true Sikh (Khalsa) is one who has gone inside and reached the first stage or Sahansdal Kanwal and has seen light there.

जागत जोत जपै निस बासर एक बिना मन नैक न आनै ॥
पूरन प्रेम प्रतीत सजे ब्रत गोर मड़ी मन भूल न मानै ॥
तीरथ दान दइआ तप संजम एक बिना नहिं एक पछानै ॥
पूरन जोत जगे घट माहिं खालसा ताहिन खालस जाने ।

We see darkness on closing our eyes. However, the saints say that there is light inside. One becomes Yogeshwar on reaching Trikuti. Having reached Daswan Dwar & having taken bath at 'Amritsar' during the inner journey, one's own light becomes equal to the light of 12 suns. Going further one reaches Sach Khand and one's

own light becomes equal to the light of 16 suns. Then one is called Gurumukh.

Giving up all thoughts of the titles and attachment for worldly acquisitions, if one has only the desire to see Sat Guru inside, only then one can be successful.

चौपाई

मार्ग साध कठिन धर्मदासा । रहिनी रहे सु साध सुपासा ।

पांचों इन्द्री सम करि राखे । नाम अमी रस निस दिन चाखै ।

Dharam Dass, the path of the Saint is very difficult. To deserve to be called a disciple of Guru, one has to obey his orders, practice Naam Simran and thus become Sadhu after reaching Daswan Dwar. You have to control your eyes, ears, nose, mouth, etc. When your eyes see a beautiful thing, they should not desire to possess it. You should not hate an ugly face. The tasty food should not be over eaten and tasteless food should not be despised. Similarly you should have control over other senses. You should drink the nectar of the name of Sat Guru day & night.

पृथमे चखयू इन्द्री को साधै । गुर गम पंथ नाम अराधै ।
सुन्दर रूप चखयू की पूजा । रूप करूप न भावै दूजा ।
सरूप करूप दुइ सम कर जानै । दरस विदेह सदा सुख मानै ।

Kabir says that a follower of this path should first of all have control over his eyes and he should do repetition of the Naam which enables him to reach the effulgent form of Sat Guru. A beautiful scene appeals to the eyes and these eyes don't like to look at ugly things. This sort of discrimination should be given up. Both should be treated equally and one should always stay in 'Sahaj' state. He should try to enjoy the peace of looking at Satguru with these eyes. 'The Lord has created all. Whether ugly or beautiful, all are his sons. Nothing should appeal as beautiful as the face of Sat Guru.

इन्द्री सरवन बचन शुभ चाहै । उटकट बचन सुनत चित दाहै ।
बोल कबोल दुइ सम लेखे । हिरदय सुध गुर ज्ञान बिसेखै ।
नासिका इंदरी बास अधीना । यहि सम राखहु साध प्रबीना ।

The ears are fond of listening to good sweet words. We feel happy when some body calls us good, handsome, healthy and donor. We feel unhappy if they call us coward, ugly and miser. The disciple should overcome this

weakness of the ears by treating praise and criticism as equal. He should remember the teachings of his Guru and concentrate on him. The nose is fond of smelling good fragrance. Even this should be controlled in such a way that one gets the fragrance of one's Guru from inside. This state is called Saadh. This is the path of the Saints.

जिभिया इन्द्री चाहै स्वादा । खट्टा मीठा मधुर सुखादा ।
सहज भाव से जो कुछ आवै । रूखा फीका नह बिलगावै ।
जे कोई पाँचों अमृत लावै । ताहि देख नह हरख बढ़ावै ।
तजै न रूखा साग अलूना । अधिक प्रेम से खावै दूना ।

Our tongue is fond of various tastes. If the food is tasty, then we enjoy it otherwise if food is not tasty, we are angry with the house wife. The disciple should be above all these things. One should eat the food in a normal way whether it is sour, saltish, sweet or bitter. All kind of food should be considered tasty. Even if the salt is less or more the food should be eaten with love. When Lord Krishna went to meet Vidur, he was offered bananas. Vidur's wife was so lost in Krishna's love, that she kept on offering the peels and throwing the kernel. And Krishna went on eating the peels with love. When Vidur came

after a while, he pointed this to his wife and she corrected her error and offered the kernel to Krishna. Krishna said, "This kernel of banana does not taste as good as the peel." Again while cooking for the dinner, Vidur's wife forgot to add salt in the meals. After serving the dinner to Krishna, when she ate it herself, she started apologizing, "O' Lord excuse me. I served you meals without salt." Krishna said, "I could not detect whether the meals had salt or not. I was so absorbed in your love that I ate whatever was served to me. So what is important is love, not taste. Listen Vidur, I was eating in 'Sahaj' state and she was serving in Sahaj state. When you reminded her, she came to awakened state. But the joy of 'Sahaj' state was simply not there in the awakened state."

इन्द्री दुष्ट महा अपराधी । कुटिल काम कोई बिरलै साधी ।
कामन रूप काल की खानी । त्यागै तास संग गुर ज्ञानी ।
जब ही काम उमंग तन आवै । ताहि समय जो आप जगावै ।
शब्द विदेह सुरत लै राखे । गहि मन पवन नाम रस चाखै ।
जब निहितत में जाइ समाई । तब ही काम रहै मुरझाई ।

"Dharam Dass, the sex is the most troublesome and the biggest culprit. Rare is the one who controls it. A saint (Rishi) named

Parashar was returning after observing penance. He had to cross a river. The boatman and his family had offered prayers and were just going to start taking meals. Rishi asked them to take him across the river. The boatman asked him to wait till they finished the meals as they had already offered the prayers. Rishi said, "Take me across just now, otherwise I will curse you." Hearing the word curse, they were frightened. The boatman's daughter said, "Father, I shall take him across." Taking her father's permission, she went towards a boat. She freed that boat, took the Rishi in the boat and started for the journey. The Rishi had spent his whole life in the forest. Seeing the girl from so close an angle, desire arose in him and he expressed it before her. The girl said, "I am born from a fish. So I have the foul smell of fish." Rishi sprinkled water over her and she became Yojan Gandhari. And there was fragrance all around upto two miles. The girl again said that the sun God was watching them. The Rishi again sprinkled water and there was mist all around. The girl again complained that the water God would be a witness to their evil deeds. The Rishi again sprinkled water and there was sand all around. The whole water was absorbed in the sand. Yojan Gandhari was

created, mist sprouted, water dried up, thus the powers obtained out of severe penance were lost but the mind could not be controlled.

If a person is led astray by the beauty of another's wife, he suffers in the hell. So avoid it. We should get initiation from a Guru, concentrate at the eye centre and have a glimpse of the effulgent form of Guru and thus merge in Him.

The condition of a man overcome by sex is best illustrated by the following story. There was a boy (Tulsi Dass). He got married and his wife was away to her parental home. He went to meet her. The gate of the city was closed. So he passed through the sewerage outlet to reach the city. Then he had to cross a small river. A dead body was floating in it. He took the help of the dead body, crossed the river & reached his wife's home. It was night time. All the doors of the house were closed. From the back of the house, he took the help of a hanging rope and went up and knocked at the window. His wife came out and asked him about his efforts to reach there. He told her everything. At this, she said:

जैसा चित हमार में ऐसा हरि वल होइ ।
चला जाइ बैकुंठ को पल्ला न पकड़े कोई ।

i.e., If you love God as much as you love me, you can go straight to heaven. That very boy, later on, became a great sage.

The disciple should fix his attention in the formless to join the sound current emanating from the formless.

“शबदु गुरू सुरति धुनि चेला।”

Drinking the nectar of Naam (i.e., word), he should control the mind which moves with the speed of mind and in this way he should merge in Sat Guru. Only then he will overcome this sex drive.

छंद

काम परबल अति भुयंकरि, महांदारन काल हो ।
सुरदेव मुनीगन जछ किन्नर, ये सब ही कीन्ह बिहाल हो ।
सब ही लूटै बिरलै छूटे, ज्ञान गुर जिन दृढ़ गहो ।
गुर ज्ञान दीप समीप सतगुर भेद मारग तिन लहो ।

"Dharam Dass, the sex desire is very dreadful. It is a dangerous enemy of disciples on

the path. It has assaulted Sur, Muni, Yaksh, Kinnar and looted them. Even Brahma ran after his daughter when she came to him. He could not control his mind. Many sages failed after years of penance. The sex overpowered them. Guru Nanak says, "Singi Ki mingi kar dari", i.e, the sage Shringi was overcome by sex and he lost all his powers earned after years of hard practice. Many sages used to take only fruits & vegetables but still they succumbed to sex. When such sages could not control sex, how can we who eat all sorts of food? Only those lucky few can escape its darkness who have attained the light of knowledge given by a Guru. With full determination, they follow the path shown by their Guru. Getting initiation from a Sat Guru, practicing Naam, they join the sound current within and thus overcome this deadly lust. Indra god is considered as a big god. He was bewitched by Ahilya, Gautam Rishi's wife. He had been overpowered by the sex desire and in that state of mind, he went to her home and was, therefore, cursed by Gautam Rishi. Nobody is saved from lust. The only remedy is Naam. And the saints can initiate you to Naam."

सोरठा

दीपक गुर ज्ञान प्रकाश । भवन उजियार कर रहो ।

सतगुर शब्द बिलास । भागे चोर अचोर सब ।

"Dharam Dass, when one gets the light of knowledge from the Guru and himself sees light inside, then the whole universe inside becomes full of light. Then the thieves, lust, anger, greed, delusive attachment and egotism run away from you just as a thief runs away when the land lord is awakened. Lust gives way to modesty, anger to forgiveness, greed to satisfaction, delusive attachment to discrimination and egotism to peace."

चौपाई

गुर कृपा से साध कहावै । अलल पंछ होइ लोक सिधावै ।

धर्मदास यहि परखो बानी । अलल पंछ गत कहूँ बखानी ।

Dharam Dass, a man becomes a sage by the grace of Guru and that sage attains certain qualities. I will explain it to you by giving the example of the Alal bird. Listen carefully.

अलल पंछ वोह रहै अकाशा । निसदिन ताहि पवन की आसा ।
दृष्ट भाव तिन रत बिध ठानी । यहि बिध गर्भ रहै तहि जानी ।
अंडा प्रगास कीन पुनि तहवा । निराधार अलंभन जहवां ।

This Alal bird lives in the sky and does not come down. It survives on air only. When its she bird desires to conceive, it stands in front of it (the he-bird). Both look into each other's eyes and she-bird becomes a mother. Since its egg has no support in the sky, it starts falling down.

मार्ग मांहि पुष्ट भयो अंडा । मार्ग मांहि बहुर भयो खंडा ।
मार्ग मांहि चछु तिन पावा । मार्ग मांहि पंख प्रभावा ।
मही ढिग आवत सुध भयो ताही । यहिवां मोर आश्रम नाहीं ।

On its way to earth, this egg matures, breaks, the child comes out, opens its eyes and its wings grow. By the time it reaches earth, it has the powers to see and fly. On reaching the earth it realizes that the earth is not its home.

सुरत संभार चले पुनि तहिवां । मात पिता को आश्रम जहिवां ।
अलल पंछ लैने तहि आए । उलट चीन निज घरहि सिधाए ।
वोह पंछी जग माहिं रहावै । अलल पंछ सम नाहिं कहावै ।
अलल पंछ जस पंछन माहीं । अस विरले जीव नाम समाही ।

Thus on becoming aware that sky is its home, it starts flying towards the sky where its parents live. The Alal birds come to receive him (or it). This scene is exactly like the reception given by the in-laws to a newly married girl when she comes out of the palanquin (Doli) Recognizing the friends and home, the Alal bird stays there. This Alal bird is found in this world. Among the many kinds of birds, Alal bird is of a rare kind. Similarly rare are the men who consider this world as not their own and therefore pine for their true home, Anami Desh.

छंद

निरलंभ अनन्त सतगुर, एक आसा नाम की ।
गुरचरन लीन अधीन निसदिन, चाह नहीं धन धाम की ।
सुत नार सबै बिसार बिखिया, चरण गुरू दृढ़ के गहो ।
सतगुर कृपा दुख दुसह नासहि धाम अबचल सो लहो ।

A disciple who loves God but is helpless and has the only hope of the name of Sat Guru, he has no desire for home, wealth or power and is only absorbed in the service of his Sat Guru. He always obeys his Sat Guru. A disciple requires only the love of his Sat Guru. Guru Ram Dass says, "Whom do I love?" If gold of all the seven

seas and seven lands is placed before the devotees and asked, "Do you want this gold or love of God?", they would say, "We don't care for gold and other destructible things of this world. We want only the love of God." Forgetting wife and children, sit at the feet of Sat Guru. In this way you will feel the joy from within and forget all the pleasures of the outside world.

With the grace of his Guru Ashta-Vakra, when king Janak drank the nectar from within, he remained lying among the shoes of his court people. When his Guru awakened him, he again closed his eyes. Guru again said, "O' king, get up and sit on your throne." The king replied, "I had just sat on a throne, before which the highest throne of this world is nothing." Similarly you should also destroy all the pains and sorrow of this world with the grace of your Sat Guru and aspire for that indestructible 'Naam'. You should love your Sat Guru and keep absorbed in his service. Always remember his face and do simran. Then all sorrows & pains will go and with the grace of Sat Guru, you will go back to your 'Real Home'.

सोरठा

मन वच कर्म गुर ध्यान, गुर आज्ञा निरखत चले ।

दोहि मुक्त गुर दान नाम विदेह लखाया ।

Remember Guru from the heart. While talking or working always remember Him. You should obey him by thought, word and deed. Guru finishes the cycle of birth & death by initiation and thus liberates you. He merges your soul into God just as a drop is merged in sea. How shall we see his real form? By 'hearing' the sound current with 'Surat' and 'seeing' it with 'Nirat'. We can meet Him through remembrance and listening to sound current and thus merge in Him. But this will happen only if we catch the sound current by concentrating at the eye centre with love and devotion for the Sat Guru.

चौपाई

जौ लग ध्यान विदेह न पावै । तौ लग भव में फिर फिर आवै ।

ध्यान विदेह और नाम विदेहा । दुइ लख पावहि मिटै संदेहा ।

The God is remembered by one lakh eighty thousand (180,000) names like Ram, Rahim, Allah, Waheguru, RadhaSoami etc. in this world. Then the question arises as to which name can

be used to contact God. In fact you can't meet Him through these names. Only a bodyless-name or 'Word Guru' can help us reach Him. Otherwise we will be lost in the world. Taking that bodyless-name, when we see Him inside by meditating on 'Word Guru' then all doubts are removed.

छिन इक ध्यान विदेह समाई । ताकी महिमा बरनी ना जाई ।
जो जुग चार रहे कोई कांसी । सार शब्द बिन जमपुर बासी ।
नीम खार मथरा द्वारका । गया प्रयास अवध बद्रिका ।

With the grace of Sat Guru, if you see that formless Being for a moment and then merge in Him, then that state cannot be described by words. Even calling such a Being God Himself will be less. Dharam Dass, even if a person lives for four yugas and spends his whole life in Kashi (Banaras), he will go to Yamlok after death unless he contacts 'Word' from within himself. It is of no avail to go for pilgrimage to Mathura, Dwarka, Paryag, Avadth, Gaya etc.

अठसठ तीर्थ पृथ्वी प्रकरमा । सार शब्द बिन मिटे न भ्रमा ।
कहां लग कहूँ नाम प्रभाउ । जा सिमरै जम त्रास नसाउ ।
सार नाम सतगुर ते पावै । नाम डोर गहै लोक सिधावै ।

There are 68 places of pilgrimage in India out of a total of 368 places of pilgrimage in the world. Despite visiting all these sacred places and going round the world, you cannot go beyond the cycle of birth & death without the help of the 'Word'.

Dharam Dass, the effect of the 'Word' is beyond description. I tell you one thing more that if you practice that 'Word', then the fear of the messengers of God of Death vanishes. This 'Word' can be had only from a Sat Guru. He himself is God. Only he has the power to give the 'Word' to you. This sound current is the thread which takes you from this world to Anami Lok. Its one end is tied to Anami Lok and the other end is in the hands of Guru. Guru & God are connected together. In fact they are inseparable. One who is initiated by a Guru, merges in Him. Further Guru is one with God. God is a friend of Guru. If we develop friendship with Guru, then God also becomes our friend and thus we can meet Him.

धर्मराए ताकउ सिर नावै । जो हंसा निह तत समावै ।
सार शबद विदेह सरूपा । निहि अछर वोह रूप अनूपा ।
तत प्रकिरत प्रभाव बस देहा । सार शबद निह तत विदेहा ।

Dharam Dass, listen further. One who becomes a pure soul (Hans) & merges in Him, he is saluted by the lord of death. The 'Word' has no body, colour or form. Just as we can see our image in a mirror but cannot touch it, similarly we can 'see' the 'Word' inside us. Our body is composed of five elements - earth, water, air, fire and ether. But the 'Word' is beyond them.

कहन सुनन को शब्द चौधारा । सार शब्द सों जीव उबारा ।
पुरुष नाम सार परवाना । सुमिरन डोर सार सहदाना ।
बिन रसना के जाप समाई । ता सों काल रहे सिरनाई ।

Explaining 'Word' or sound current, Kabir says that for practical purpose the sound current assumes the form of Guru in this world and reforms the souls. Sat Guru carries a message from God and ties us to the thread of Naam Simran (i.e. concentration on the Word). If this Naam Simran is interrupted or given up, then we can never reach that Ultimate Power. We will be left behind and below.

Take the example of a hand pump. After it is installed, the water from the ground can be pumped only after some water from outside is first put in the pump. This outside water creates the necessary vacuum for the ground water to

move up. Similarly the 'Naam' or 'Word' given by the Guru connects us to the 'Word' already present inside us. If we practice with devotion, we can taste the nectar of Naam.

In the beginning we do Simran of Naam with the tongue. Slowly when we transcend to go inside, then this Simran goes on without the tongue. We get hands & feet of the inner world to proceed further on the journey of inner worlds. When Kaal is confronted, he surrenders and salutes and further requests to place our feet on his head to go further.

चौपाई

जाप अजपा होइ सहज धुन, पुरुष गुर गम लागीऐ ।
मन पौन थिर कर शब्द निरखो, कर्म मन मत त्यागीऐ ।
होत धुन रसना बिना, कर माल बिन निरबारीऐ ।
शब्द सार विदेह निरखत, अमर लोक सिधारीऐ ।

Ajapa Jaap i.e. repetition of the Naam from the heart without the movement of tongue now starts and one hears the sound current in a very normal state. Thus one proceeds further on the path shown by Guru. The mind, which moves with the speed of wind, now becomes calm and one transcends the mind and further one does

not care for worldly things. The sound is heard without the movement of tongue.

For this Ajapa Jaap one does not require rosary. In this way the soul catches the sound current and reaches the ever lasting Anami Lok where there is neither death nor birth.

सोरठा

शोभा पुरुष अपार, कोट भान ससि रोम इक ।

खोडस रवि छिटकार, एक हंस उजियार तन ।

Dharam Dass, on reaching Anami Desh one sees Satpurush and one finds that the light of a micro-part of Satpurush is greater than that of billions of suns and moons. His glamour is beyond description. Here the light of the soul becomes greater than the light of sixteen suns. The soul's own light is equal to 12 suns in Daswan Dwar.

धर्मदास वचन

चौपाई

हे प्रभु तुम चरण बलिहारी । कीए सुखी सब कष्ट निवारी ।

चछू हीन जिम पावै नैना । तिव मोह हरख सुनत तुम बैना ।

Now Dharam Dass requests Kabir, "O' Lord, I am your profound devotee. You have removed the pains and sorrows of the whole world and brought peace to the people. Just as a blind person becomes happy on getting eyes, similarly I feel happy to listen to your words.

लोक दीप मोहि बरन सुनाउ । तृखावंत को अमीं चखाउ ।
कौने दीप हंसन को बासा । कौने दीप पुरुष रहै बासा ।
भोजन कौन हंस तहि करही । औ पुन बानी कौन उचरही ।

Now Dharam Dass requests Kabir to tell him about the Anami Desh from where He (Kabir) has descended. "I am thirsty to have this knowledge. Kindly let me drink this nectar like knowledge. Kindly tell me which is the abode of the Hans (or pure souls)? Where does God live? Which food Hans eat in their country? And which is their language?"

कैसे पुरुष लोक रचि राखा । दीपहि कर कैसे अभिलाखा ।
तीन लोक की उत्पति भाखो । बरनो सकल गोइ न राखो ।
काल निरंजन कहि विधि भयो । कैसे खोडस सुत निरमयो ।

"O' Lord, kindly tell me how has God created the Sach Khand? How have other sub lands been created? How have the Aakash Lok,

Pataal Lok & Mrityu Lok been created? Please explain this in detail. I request you not to hide anything from me. How did Kaal-Niranjan, the creator of three words, came into being and how did he start ruling? How were the sixteen sons born?"

कैसे चार खानि विस्तारा । कैसे जीव काल वस डारा ।
कैसे शेष कुरम उपराजा । कैसे मीन बराह को साजा ।
तिर देव कौन विध भयो । कैसे मही अकास निरमयो ।

Kindly explain how were the four genera created and how were they entangled in the web of Kaal? How were Kuram and Sheshnag born? How was Meen, Vrah born? How were Brahma, Vishnu & Shiv created? How were earth & sky made?"

चंद सूरज कहो कैसे भयो । कैसे तारागण सब ठयो ।
किह विध भयो सरीर की रचना । भाखो सो सब उत्पति बचना ।

Dharam Dass further asks about the creation of Sun & moon. "How have the stars, which enhance the beauty of night, come into being? How have the 84 lakh (8,400,000) species been created? I don't understand all this. Oh Lord, you kindly explain to me the whole of this creation."

छंद

आदि उत्पति कहो सतगुर, कृपा कर निज दास को ।
भेद उत्पति सबै बरनो, नास होइ जम त्रास को ।
एक एक विलोए बरनहु, दास मोहि निज जानिकै ।
सत वक्ता तुम अहो सतगुर लेहो निसचय मानकै ।

Dhani Dharam Dass is continuing his enquiries at the feet of Sat Guru Kabir. "O' my Sat Guru, have mercy on your disciple and explain the whole process from the beginning upto the creation. Who started this creation? Kindly explain this secret so that I become free from the fear of Yamraj (God of death). My dear Sat Guru, considering me your servant, explain to me the secrets of each and everything so that all my doubts are removed. I have complete faith in that you speak the truth. I shall definitely accept whatever you say.

सोरठा

निहचल वचन तुम्हार मोहि अधिक प्रिय ताहिते ।
लीला अगम अपार धन्य भाग मोहि दरस दीयो ।

"O' my Lord, your sayings are final. They are appealing to me because I benefit from them. Your acts are boundless and unaccountable. I am

very lucky to see you. It gives me immense pleasure."

कबीर वचन

चौपाई

धर्मदास तुम अंस अंकूरी । मोहि मिलिओ कीन्हो दुःख दूरी ।
जस तुम कीन्हिं मोहि स्नेहा । तज धन धाम सुत पित ग्रेहा ।

Out of great mercy and kindness, Kabir says "Dharam Dass, you are a part of me. You and I are related from the past many lives. Many of your sorrows and pains have gone after meeting me. You love me and in this love you have given up your home, wife, son and other things of this world and you have come to me. I am very happy with you."

आगे शिश जो अस विधि करहै । गुर चरनन चित निसचय धरि है ।
गुर के बचन प्रीत उर धारै । तन, मन, धन गुर पर वारै ।
जो जीव अधिक प्रिय होई । ताको रोक सकै नहिं कोई ।

"Dharam Dass, in future even, if a disciple gives up everything including body, mind and wealth, has full faith in the words of his Guru and fixed his mind at his feet, he will be the beloved of his Guru. The Lord will be very

happy with him. Kaal will not be able to block his path.

A woman leaves everything behind with her parents and comes to her husband to obey and serve him. She considers this service to be everything. Such a wife is the beloved of her husband. Similarly Sat Guru loves his disciples. He takes them along with him to Anami Desh and none can stop Him from doing so."

शिश होइ सरबंस न वारे । हृदय कपट मुख प्रीत उचारै ।
सो जीव कैसे लोक सिधार्ह । बिन गुर मिलै मोख नहिं पाई ।

"Dharam Dass, one who calls himself as the disciple of Guru but does not surrender his all to Him, does not bring food, grain etc. to His house, thinks that he is already under debt or is cunning at heart but talks of love for the Sat Guru, how can such a disciple go to Sat Lok?"

I remember an incident. While I was in service, there was a foreman in the workshop. An officer senior to him was Radhasoami. So to please his officer, this foreman also became Radhasoami and also got promotion after sometime. But when his officer was transferred from that workshop, he (the foreman) got lost

on the path and indulged in many bad acts because his becoming Radhasoami was just an ostentation. A person who is initiated but does not come to the Dera (the head-quarter of Guru) and does not serve there with body, mind and wealth, how can such a person realize God? "O' Dharam Dass, nobody can get initiation without surrendering to the Guru and without initiation, there is no salvation."

अब तुम सुनहु आदि की बाणी । भाखूँ उत्पत्ति प्रलय निशानी ।
तब की बात सुनहु धर्मदासा । जब नहीं महीं, पाताल, अकासा ।
तब नहीं हते निरंजन माया । जिन जीवन को बाँध झुलाया ।

With all affection and love, Kabir says, "Dharam Dass, I shall answer all your questions about the creation. I shall tell you about the beginning of creation & about the signs of its destruction. First of all I talk of a time when this earth, sky and 'Patal' did not exist. Moon, stars and the sun were not there. Niranjana and Maya (the illusive power), which later on have kept all souls as captives, had not come into existence. I explain to you all these things. You listen carefully."

तैंतीस कोट देवता नाहीं। और अनेक बतावें काही।
बह्मा विष्णु महेश्वर तहिंआ। शास्त्र देव पुराण न कहिया।
तब सब रहै पुरुष के माहीं। जिम वट बीज मध रहै छाही।

"At that time, even thirty three crore gods did not exist and even these three gods (Brahma, Vishnu & Shiv) were not there. Any religious book like Shashtra, Vedas and Puranas did not exist. All the visible things of this world were then merged in the Purush (or God). Just as the big banyan tree is contained in its seed. If this seed is sown, then it grows to become a big banyan tree after thirty years. Then one wonders as to how a tiny seed contained so huge a tree."

छंद

आदि उत्पत्ति सुनहु धर्मनि, कोई न जानत ताहि हो।
सबहि भयो विस्तार पाछै, साख देऊँ मैं काहिहो।
वेद चारों नाहिं जानत, सत्पुरुष कहानियाँ।
वेद को तब मूल नाहीं, अकथ कथा बखानियाँ।

"Dharam Dass, no body knows the how and why of this creation. Listen to me carefully. Brahma, Vishnu & Shiv and the whole creation came into existence later on. In the beginning there was nothing. Which example can explain

the beginning? Who can be a witness to that time of beginning? Even the four Vedas came into existence later on. They have no knowledge of the powers of Satpurush. This is an untold story."

"Vedas followed Niranjana. Niranjana thought of misleading the souls of this world. He started practicing yoga of breathing in and breathing out. Vedas were pronounced during breathing out. This is how Vedas were created. But these Vedas do not know anything about Niranjana. How can, then, they tell anything about Purush?"

सोरठा

निराकार ते वेद 'आदि भेद' जानें नहीं ।

पंडित करे उच्छेद मते वेद के जग चलै ।

"How can Vedas, which came into existence after Niranjana, know the beginning of creation? The pandits are misleading people (about creation) by reciting Vedas."

चौपाई

सत्पुरुष जब गुप्त रहाए। कार अकार नाहिं निरमाए।
संपट कमल रहै गुप्त सुनेहा। पुष्प माहिं रहै, पुरुष बदेहा।
इच्छा कीन्ह अंस उपजाऊ। हंसन देख हरख बहु पाऊ।

"Dharam Dass, I am talking of a time when Satpurush (Akal Purush) was in a latent state. At that time there was no world, no form and even the Akash Lok, Patal Lok and Mrityu Lok were not there. Only mist and darkness were all around. There is a flower hidden in a bud, a tree in a seed and a lotus flower behind the green leaves. You come to know about them when bud grows into a flower, lotus flower blossoms from behind the leaves when morning sun rays fall over it and the tree manifests after the seed is sown in the soil. Exactly in the same way, 'Purush' was in the latent state in the beginning. Then He had a desire for creating a world, to see and enjoy His creation or pure souls (Hans). We call such a being as Purush, Purukh or Sat Purush. All mean the same."

पृथमहि शब्द सत्पुरुष प्रगासा । लोक दीप रच कीन्ह निवासा ।
चार करी सिंहासन कीन्हा । तां पर पुहप दीप कर चीन्हा ।
पुरुष कला धर बैठे जब ही । अगर बासना प्रगटी तब ही ।

Sat Purush created 'Word' first of all. Which 'Word'? Guru Nanak describes it as follows:

सबदे धरती सबदे आकास । सबदे सबद भइआ परगास ॥
सगली सृसटि सबद के पाछै । नानक सबद घटे घटि आछै ॥

The 'Word' is the creator, preserve and destroyer of this whole world. This 'Word' descends from Anami Desh.

After this Purush created islands/regions resembling the form of a temple. He stayed there for four "gharis" (one ghari is equal to two hours). After this Purush according to his desires created another island. It is called "Push Dweep" or island of flowers. There are flowers all around here. Purush rested here. He used such a skill/power that too much fragrance was spread around and this fragrance became incomparable. The fragrance of burnt incense stick, sandal etc. was nothing in its comparison.

सहस्र अठासी दीप रचि राखा ।

पुरुष इच्छा ले सब अभिलाखा ॥

After that Purush created eighty eight thousand islands. Whatever we see in this world has been created by 'Word' at the wish of Purush. Nothing has come into existence of its own. Guru Nanak Dev has said that it is the 'Word' that has created the earth, sky, light etc. The whole creation is due to 'Word'. That 'Word' is Omni Present and has penetrated everything.

सबदे धरती सबदे आकास । सबदे सबद भइआ परगास ।

सगली सृसटि सबद के पाछै । नानक सबद घटे घटि आछै ।

Whatever we see around us is the manifestation of the 'Word'.

सबै दीप अगर रहे छाई । अगर बासना बहुत सुहाई ।

दूजा शब्द सत्पुरुष प्रगास । निकसे कुरम चरण गहि आसा ।

तीजा शब्द जब पुरुष उचारा । ज्ञानी नाम सुत उपजे सारा ।

टेक चरण सन्मुख होइ रहिओ । आज्ञा पुरुष दीप तिन्ह लहिओ ।

So much fragrance emanated from the islands/regions and spread around that the environment became very pleasant. With second 'Word' there was light of Satpurush all around and out of that light the devotee Kurum was

born. He bowed at the feet of Satpurush. When Satpurush uttered the third 'Word', then Gyani was born. He also bowed at the feet of Satpurush. Kurum and Gyani settled in the islands/regions according to the instruction of Satpurush and they started meditating.

Gyani comes in the world in every Yuga. In Satyug he was called Satsukrit, Muninder in Treta, Karnamai in Dwapar, and Kabir in Kalyug.

चौथा शब्द भया पुनि जब ही । बिबेक नाम सुत उपजे तब ही ।
आज्ञा पुरुष कीए दीप निवासा । पंचम शब्द तेज प्रकाशा ।
पंजवा शब्द पुरुष उचारा । काल निरंजन भयो औतारा ।

With the utterance of the fourth 'Word', Vivek was born. He settled in the region according to the instructions of Purush. From the fifth 'Word', light emanated and as the Purush uttered it, Kaal Niranjan was born and he was also directed to occupy his region.

तेज अंग काल होइ आवा । ता ते जीवन को संतावा ।
जीव अंश सत्पुरुष को आही । आदि अन्त कोई जानत नाही ।
छटवां शब्द पुरुष मुख भाखा । प्रगटे सहज नाम अभिलाखा ।

Kaal with lustrous look had emanated from the utterance of the fifth 'Word'. This very Kaal created the whole world later on. And it is he who troubles the souls and keeps them captive. All the souls are part of the deathless Purush but they don't know His beginning or end. Like a governor, Kaal rules over all the souls. Just as a governor is appointed by the Central government to a State & he then runs it without the interference of the Central govt., similarly Kaal creates and destroys, punishes and rewards according to his sweet will.

With the utterance of the sixth 'Word', a devotee called Sahaj was born. He also bowed at the feet of Satpurush.

सत्तवाँ शब्द भयो संतोखा । दीन्हों दीप पुरुष परतोखा ।
अठवाँ शब्द जब पुरुष उचारा । सुत सुभाव दीप बैठारा ।
नावाँ शब्द आनंद अपारा । दसवें शब्द छिमा अनुसारा ।

Santosh was born with the utterance of the seventh 'Word'. Purush allotted one region each to both brothers, Sahaj and Santosh. Then Purush uttered the eighth 'Word' and Subhav was born and he was also settled in one of the regions. Anand and Krishna were born out of the ninth and tenth 'Words' respectively.

इकादस शब्द नाम निहकामा । द्वादस शब्द जल रंगी नामा ।
त्रयोदस शब्द अचिंत सुत जानो । चौदस शब्द सुत प्रेम बखानो ।
पंद्रवा शब्द सुत दीन दयाला । खोडस धीरज सुत रसियाला ।

When Akal Purush uttered the eleventh 'Word', then the son born was named as Nishkam. Twelveth 'Word' produced Jalrangi, thirteenth 'Word' Achint and fourteenth 'Word' created Prem. Deen Dyal and Dheeraj came out of the fifteenth and sixteenth 'Word' successively.

सतरह शब्द सुत जोग संताइन । एके नाल खोडस उपजायन ।
शब्द ही ते भयो सुतहि अकारा । शब्द ही ते लोक दीप विस्तारा ।
अगर अमी आदि अंस अहारा । दीपन दीप अंस बैठारा ।

The son 'Jog' was born out of the seventeenth 'Word'. Sixteen sons were born at the same place. The 'Word' created the forms of the sons. All the worlds and islands were created out of 'Word'. 'Word' is also called 'Hukum'. The food of the sons of God, settled in various islands, is the nectar of fragrance; they drink it and remain contented.

हंसन शोभा कला अनन्ता । होत तहाँ सुख सदा बसन्ता ।
सब सुत करें पुरुष को ध्याना । अमी आहार अधिक सुख माना ।

Dharam Dass, the souls living in these islands have immense splendour and grandeur. Unlimited light emitted by them is beyond description. Dharam Dass, the peace and joy prevailing there is unlimited. All the sons worship 'Purush'. The nectar of fragrance is their food. They drink it and feel extremely comfortable and peaceful.

छंद

दीपन करी अनंत सोभा । न ही बरनत सो बनै ।
अमृत कला अपार अद्भुत, कहत नहीं सोभा गनै ।
पुरुष के उजियार ते रहै सभै दीप उजियार हो ।
इक रोम पुरुष में रहै चन्द सूर करोर हो ।

Dharam Dass, the sons of God living here have infinite splendour which is beyond description. The art of their drinking the nectar is wonderful. All these things are beyond words. There is neither sun nor moon there. Then from where does come so much light? Listen! each, pure soul (Hans) has light equal to 16 suns and the 'Purush', residing in the upper region, has so

much light radiating out of each of His pores that billions of suns and moons are insignificant before this light. It is this light which is illuminating all the regions created below.

सोरठा

सतपुर आनन्द धाम सोग मोह दुख तहा नहीं ।
हंसन को विसराम पुरुष दरस अचवन सुधा ।

"Dharam Dass, Satlok or Sachkhand is a place of comfort and peace. There is no sorrow, no delusive attachment and even no pain at this place. The souls living there enjoy the sight of Satpurush. This nectar of sight is their food."

चौपाइ

यहि बिध बहुत दिवस गए बीती । तहि पीछे भई ऐसी रीती ।
धर्मराइ कस कीन्ह तमासा । सो चरित्त बूझहो धर्मदासा ।

Dharam Dass, a considerable time passed away after the creation of eighty eight thousand islands/regions and sixteen sons. Niranjana, who was residing in one of these regions, played a trick. Let us try to understand his character and his misadventures.

युग सत्तर सेवा तिन लावा । इक पग ठाढ़ पुरुष चित लावा ।
पुरुष आवाज उठी नभ बाणी । कह जानि तुम सेवा ठानी ।
धर्म कहै तब सीस निवाई । देहु ठौर जहि बैठो जाई ।

Dharam Dass, the sixteen sons were residing in their own regions. Niranjana was also living in his region. He started the worship, standing on one of his legs and spent 70 Yugas in devotion to Purush. Then came the voice of Purush in the form of oracle, "Dharam Rai (Niranjana), what do you want? Why are you doing this so difficult worship?"

Seventy Yugas is not a small time. It is equal to Satyuga, Treta and Dwapar. Kalyuga has an age of four lakh thirty two thousand (432,000) years. Dwapar is double this, i.e., 8 lakh 64 thousand (864,000) years and Treta is three times this age.

Hearing the oracle, Niranjana bowed his head before Purush and said with all humility and love, "All the sons are happy in their island. However, this region is small for me. Kindly give me some other bigger place where I may stay."

आज्ञा करी जाओ तुम तहिवां। मान-सरोवर द्वीप है जहिवां।
चलिओ धर्म तब मानसरोवर। बहुत हरख चित करत कतोहर।
मान सरोवर आए जब ही। बहुर पुरुष ध्यान कीउ तब ही।

After listening to Dharam Rai, Akal Purush asked him to go to Daswan Dwar where Mansarovar island exists. Niranjana (Dharam Rai) accordingly proceeded towards Mansarovar. He was feeling happy but at the same time he was a little worried, too. For he was quite comfortable near God in his island and now he himself had created a new problem. Reaching Mansarovar, he again started the worship of Purush.

एक ही पग पुन ठाढ़ रहावा। पुरुष दयाल अस बचन सुनावा।
जाहु सहज तुम धर्म के पासा। अब कस ध्यान कीन्ह प्रगासा।
चलै सहज तब सीस निवाई। धर्मराइ पह पहुँचे जाई।

Here Niranjana spent 64 Yugas in the worship of Purush, standing all the while on one foot. Then all merciful 'Purush' sent son Sahaj Bhakat to Dharam Rai to inquire, "What does he want now? Why is he so keenly doing the worship?" Obeying orders of Purush, Sahaj Bhakat arrived at Daswan Dwar where Dharam Rai was doing his worship, standing on one leg.

कहे सहज सुण भ्राता मोरा । सेवा पुरुष मान लियो तोरा ।
अब कहा माँगहु सो कहो मोही । पुरुष आवाज दीन्ही है तोही ।
अहो सहज तुम जेठे भाई । करहो पुरुष सो बिनती जाई ।

Sahaj Bhakat went to Mansarovar island in Daswan Dwar. He said to Dharam Rai, "Your service and devotion has been accepted by 'Purush' and He has asked about your requirement." Dharam Rai (Niranjan) said, "Sahaj, you are my elder brother. Please go to "Purush" and request on my behalf that He (God) does not lack anything but this Mansarovar island is very small for me."

इतना ठौर न मोह सुहाई । अब मोहि बखसि देहो ठकुराई ।
मोरे चित अस भयो अनुरागा । देह देस मोहि करो सुभागा ।
की मोहि देहि लोक अधकारा । की मोहि देहु देस कोई न्यारा ।

"I want a region (or country) where only I will be the ruler and my orders are obeyed. This desire has arisen in me. Therefore I may be blessed with a separate kingdom where only I rule. Such a kingdom should be separate from others and none should interfere in its working. Kindly ask Satpurush on my behalf to give me an independent charge of Satlok or of any other region which is under my full control."

चले सहज सुनि धर्म की बाता । जाइ पुरुष सों कही बिखियाता ।
जो कुछ धर्मराए अभिलाखा । तैसे सहज सुनायो भाखा ।

Explaining this to Dharam Dass, Kabir says that having heard Dharam Rai (Niranjan), Sahaj Bhakat came to Satpurush and explained to Him in detail the desire of Dharam Rai for doing all his devotion and meditation.

छंद

सुन सहज के बचन जब ही, पुरुष बचन उचारयो ।
धर्म से सन्तुष्ट हैं हम, बचन मम हीए धारियो ।
मान सरोवर ठौर दीन्हा, सुन्न देश बसायो ।
करो रचना जाइ तहिवां सहज बचन सुनायो ।

Carrying the message of Niranjan, Sahaj came back to Satpurush. Having heard everything from Sahaj, Purush said, "I am very happy with Niranjan's devotion. He had also obeyed me. When I gave him Mansarovar, Daswan Dwar, he accepted it."

In fact everything has happened with the 'Will' of God. Earlier (God) had once asked Kurum Bhakt for the creation of the World, but he never wanted to remain away from Satpurush and therefore, he did not agree. Then He asked

Kabir to create the World but Kabir also said that he would not remain separate from Him. Then Purush put the thought of creation in Niranjana's mind. This whole play of the world is in fact the creation of Purush but Niranjana is simply driving it.

Satpurush has control upto Mansarovar. Niranjana never wanted any interference of Sapurush in his region. Therefore he asked for a separate kingdom where he ruled independently according to his wishes.

Purush asked Sahaj Bhakat to convey it to Niranjana that He had given him the region of Sunn or Trikuti. Also Mrityu Lok, Patal Lok and Akash Lok. He (Niranjana) was now also asked to go there to start creation. Purush said that He was very happy for this was happening according to His desire.

चौपाई

जाइ सहज सो वचन सुनाई । सत्पुरुष जो कहि समझाई ।
सुनतहि वचन धर्म हरखाना । कछु हरख कछु बिस्मय आना ।
कहै धर्म सुन सहज प्यारा । कैसे रचों कुछ करो विस्तारा ।

Whatever message Satpurush wanted Sahaj Bhakat to convey to Niranjan, he did that on reaching Mansarovar. He told him that the whole region from Trikuti to Daswan Dwar, called region of Silence, had been given to him (Niranjan) by Satpurush. Being owner of this region, Sahansdal Kanwal, Turiyapad, Akash Lok, Patal Lok and Mrityu Lok were under his control.

Getting region of Sunn (or silence), Dharam Raj became very happy but wondered and thought about the correctness of the path he was following. If a father gave only land to the son but no tractor and seed etc. then how could the son produce anything? Similarly Dharam Rai thought and said to Sahaj Bhakar, "I have been given Sunn region but how can I start creation here? Neither have I any means nor any material. Kindly tell me in detail the process by which I may start creation."

मोको देहु साज प्रभ सोई । रचना जगत जाहि सों होई ।
चलै सहज तब पुरुष पै गयो । समाचार सब कहै सुनायो ।
आज्ञा पुरुष दीन्हों तिहि बारा । सुणो सहज तुम बचन हमारा ।

Niranjan expressed his problem to Sahaj Bhakat and said, "Kindly request Purush on my

behalf to make available some material for creation." Sahaj Bhakat listened to Niranjan and returned to Purush and explained to Him everything. Purush listened to everything and asked, third time, Sahaj Bhakat to convey His orders explaining everything carefully to Niranjan.

कुरम उदर में है सब साजा । सो ले धर्म करै निज काजा ।
बिनती करे कुरम सों जाई । मांग ले ताहि माथ निवाई ।
गए सहज पुनि धर्म के पासा । आज्ञा पुरुष दीन्ह प्रकाशा ।

Satpurush asked Sahaj to convey to Niranjan that everything for the creation of the world, Mrityu Lok, Akash Lok, Patal Lok, Moon, Sun, Water & Air had been kept in the stomach of Kurm, his (Niranjan's) elder brother. Niranjan was asked to approach Kurum with a request to deliver the whole material.

Sahaj again came to Dharam Rai and gave details of the order of Purush.

जाइ कुरम ढिंग तुम माथ निवाओ । करै किरपा वस्त सब पाओ ।
चल भयो धर्म हरख तब बाढ़यो । मन महि करत गुनावन गाढ़यो ।
जाइ कुरम के सन्मुख भयो । नहिं प्रणाम दंडवत कीयो ।

Sahaj Bhakat asked Niranjan to bow at the feet of Kurum and request him to give the material of creation. He would give all this to you out of mercy. Dharam Rai became very happy thinking that he got whatever he asked from Purush. Just as a person who buys lottery tickets and plans to buy so many things if he wins in the lottery, similarly Dharam Rai went to Kurum Bhakat, speculating all the while about his future plans. Kurum Bhakat was sitting in meditation at that time. Dharam Rai did not salute him but stubbornly stood before him.

कीन्हो रोस क्रोध धर्म धीरा । जाइ कुरम के सन्मुख भीरा ।
धावै चहुदिस रहै रिसाई । किह विधि उत्पत लीजे जाई ।
अमीं सरूप कुरम सुखदाई । तपत न तन को अति सीतलाई ।

Contemplating on God, Kurum was sitting in meditation. Dharam Rai got annoyed, for in vanity he started hinking that he himself had come and that he was God of death and still Kurum was not paying any attention to him.

Here, in the Satsang also, when a person of high rank or wealth comes, he would stand for a minute or two and then would go back if not invited by the Saint to a front seat, thinking perhaps that the Saint has insulted him. Such a

person also thinks that he was not invited even when he was accompanied by his son-in-law and other relatives. Once a rich man came to Dera from Delhi. Satsang was going on. He kept standing. Babaji wanted that everybody should sit wherever they found a place. Babaji asked the rich man to climb the tree if he was not finding a place there. He got annoyed and went back to Delhi.

Similarly Dharam Rai got annoyed and started walking around Kurum Bhakat to attract his attention. But Kurum Bhakt remained sitting peacefully, with eyes closed. So Dharam Rai started thinking, "How can I get the material when he is not opening his eyes? He will become angry if I disturb him from the meditation." Kurum Bhakat, however, was a cool temperament. He was nectar personified. He never became angry and was always immersed in the love of God.

कालहि कीन्हा उदर नख घाता । उदर से निकसे पवन अकासा ।
निकसो नीर अगन ससि सूर । निकसो नभ ढाकन मही पूरा ।
निकसो सेस बह्य ही थावन । पुनि पृथमी कर करो आरम्भन ।

Niranjan came to Kurum thinking that he would get the whole material on reaching there

but here the problem was to wake him up from meditation. He said to himself, "What will I do if he did not give me the material after waking up from meditation?" Thinking this he pierced the stomach of Kurum while he was in meditation. Everything, i.e., the whole universe started coming out. The air came out first, then earth covering Aakash (sky). Water, fire, moon and sun followed. The earth came out and also came out Sheshnaag who supports the earth.

बारां दंत महीं को मूला । पवन प्रचण्ड कीए अस्थूला ।

तारा गण ब्रह्माण्ड इक ऐसा । कुरम उदर ते सब प्रवेसा ।

छीना सीस कुरम को जब ही । चले प्रसेव राव पुन तब ही ।

Then came out twelve elements which form the basis of earth. All this material was in liquid form inside the stomach of Kurum and it became solid after coming out as it was exposed to strong wind. Dharam Rai attacked Kurum, cut his stomach and snatched everything. He did not request but snatched everything in anger. That is why he is called Rai or Raja.

जब प्रसेव बूँद जल दीन्हा। उनचालीस करोड़ पृथमी कीन्हा।

छीर ताए जस परे मलाई। अस जल पर पृथमी ठहराई।

अण्ड स्वरूप आकाश को जानो। तांके बीच पृथमी अनुमानो।

Prasuti drop also came out of Kurum's stomach. This drop was like perspiration. 39 crore yozan earth was later on created out of this drop. As a layer of cream solidifies on the surface of milk, similarly was earth situated on the water. As a layer of cream moves over milk, similarly the earth moves over water. The sky is like an egg. The earth is within this egg, i.e., the inner constituents of the egg are like earth and the skin of the egg is like the sky.

कुरम उदर सुत कुरम उत्पानो। तां पर सेस ब्राह हो थानो।

शेष शीश पर पृथमी आही। कृतम कुरम अण्ड के माही।

धर्मराए तब कीन्ह विचारा। कहिवा लौ त्रिपुर विस्तारा।

As all this came out of Kurum's stomach, they were called his sons. The earth was placed over the head of Sheshnaag.

The whole process started from the egg. Dharam Rai thought that now the earth had

been created, but it did not give him happiness. He wanted to expand this creation.

सुरग मृत कीन्ह पाताला । बिना बीज किम कीजै ख्याला ।

कर सेवा माँगा बर सोई । तिहु पुर जा ते मोरे होई ।

आए कुरम भू लोक मंझारा । तिन पुर पुरख ध्यान अनुसार ।

Now Dharam Rai thought that although he had got Swarg, Mrityu and Patal Lok but there is no body to be governed. What is the meaning of a king without his people? The soil without seeds to grow is meaningless. Dharam Rai again started meditating with devotion to 'Purush'. He thought of having means of creation in his three Lokas.

Simultaneously Kurum Bhakat remembered Purush and said:

निराकार कीन्ह बुरियाई । काल कला धर मो पै आई ।

उदर बिदार कीन्ह तिन मोरा । आज्ञा जान कीन्ह कुछ थोड़ा ।

पुरुष आवाज कीन्ह तहि बारा । लोहरो बन्द वोह आह तुम्हारा ।

"O' God! Niranjana treated me very badly. He deceived me and tore open my stomach with his nails. He could have asked for the material of creation from me. It was not proper to use force like that. He has not obeyed you." Purush

replied, "Niranjan is your younger brother. The younger do commit mistakes."

अहै यही बड़ों की रीति। ये गुण ठाँव करहिं वोह प्रीति।

पुरुष वचन सुन कुरम आनन्दा। अमीं स्वरूप सो आनन्द कंदा।

पुरुष ध्यान पुनि कीन्ह निरंजन। जुग अनेक कीओ सेवा संजम।

Purush continued, "Even if he has indulged in excesses, he should be excused. Elders have the tradition that they shower love even if the younger treat them badly."

Hearing this from Purush, Kurum Bhakat became happy and said, "O' my true Lord, if this pleases you, then it is alright." Nectar incarnate, Kurum Bhakat was full of joy and peace.

At the same time, Niranjan had started his meditation of Purush. For many Yugas, he practiced various controls and did service to "Akal Purush."

एक पाँव तब सेवा कीओ। जुग चौसठ लग ठाढ़े रहिओ।

स्वार्थ बस तेहि सेवा लाई। कर रचना बैठे पछताई।

कौन भान्त कस करूँ उपाई। कहि बिध रचूँ सरीर बनाई।

Dharam Dass, standing on one foot Niranjana again meditated for many Yugas. No doubt he was doing this meditation for selfish ends. He was not meditating for salvation. He repented for he feared that this work of creation might not be completed. He thought, "What should I do now? I have got the land but there is no body to be governed. What sort of a king am I? How can I create a soul (or 'Jeev')?"

छंद

दया निध सत्पुरुष समरथ, बस सेवा के तब भए।

बहुर कहिओ सहज सेती, कहा अब जाचत नए।

जाओ सहज निरंजना पै, देहु जो कुछ मांगही।

करहुं रचना पुरुष बचना, छल मता सब त्यागही।

Dharam Dass, capable of giving everything, ocean of mercy, Purush, was happy with the service rendered by Niranjana. Satpurush summoned Sahaj and said, "Niranjana is doing meditation again. Go and tell him that I am prepared to give him what he wants. Tell him to start creation according to the instructions of Purush. He should give up deception & cunningness. He should do the work of creation in the best possible manner."

सोरठा

सहज चले सिर नाए, जबै पुरुष आज्ञा करी ।

तहिंवा पहुँचे जाइ, जहां निरंजन ठाढ़े रहिओ ।

Sahaj took the orders from Purush, bowed at his feet and arrived at the place where Niranjana was doing meditation standing on one foot.

चौपाई

देखत सहज धर्म हरखाना । सेवा बस पुरुष तहि जाना ।

कहै सहज सुनो धर्मराई । किह कारण अब सेवा लाई ।

कुरम उदर से जो कुछ आवा । सो तुमहि दिया पुरुष फुरमावा ।

तीनो लोक राज तोहि दीन्हा । रचना रचो होइ जन भीना ।

Seeing that Sahaj had come again, Niranjana became happy thinking that Purush was happy with his devotion. Niranjana welcomed Sahaj warmly. Sahaj said, "Dharam Rai, listen to me. Please tell me the reason of your doing meditation again. Purush has donated to you all the material that you took out of the stomach of Kurum. The reign of the three Lokas has been

given to you. Now you start the creation using that material, according to your wishes.

तबहि निरंजन बिनती लाई। कहि बिध रचना रचो बनाई।

पुरुष सों कहो जोरि जुग पानी। दीजे बीज खेत सहदानी।

मैं सेवक दुतिया नहीं आना। ध्यान पुरुष कर निस दिन जाना।

Niranjan said to Sahaj humbly, "How should I start the creation? Purush is extremely charitable. Request him on my behalf, very humbly, to give me seeds and field, that means woman to sow the seeds so that I may produce the living beings to rule over. Sahaj Bhakt, I am a servant of Purush, I remember him day and night. None other than Him comes in my thoughts."

सहज कहिओ पुरुष सों जाई। जस कुछ कहिओ निरंजन राई।

गयो सहज जहाँ दीप सुखासन। जब हो पुरुष दीन्ह अनुशासन।

सेवा बस तब पुरुष दयाला। गुण औगुण नहिं चित कृपाला।

Sahaj went to Purush to convey the request of Niranjan. Purush was sitting in Sukhasan (a comfortable posture). Purush welcomed Sahaj and asked him to sit nearby. The merciful 'Purush' was very happy with the services

rendered by Niranjan and He paid no heed to his qualities or faults. He said to Sahaj, "What does Niranjan want now?"

इच्छा कीन्ह पुरुष तिह बारा। इच्छा ते कन्या अवतारा।

अष्ट बाँह कन्या होइ आई। बावै अंग ठाढ़ भई जाई।

माथ निवाइ पुरुष सो कहही। कहु आज्ञा अब मो कउ अहई।

Having come to know the desire of Niranjan, Purush, in order to fulfill this desire, willed to produce a female having eight hands (she is also called Ashtangi, Ekamayi, Aadi Bhavani). Soon she appeared and stood on the left of Purush. She bowed to Purush and said, "O' Lord! why have you called me? Kindly order me accordingly."

पुत्री जाइ घर्म दरबारा। जो मैं कहिओ सो कीन्ह विचारा।

देऊँ वसत सो लेओ सम्हारी। रचो धर्म मिलि उत्पति भारी।

दीन्हों अंश जीव पुनि सोई। नाम सोंह जीव को होई।

Satpurush said, "Listen my daughter. You go to Dharam Rai at Mansarovar and take over the job of the creation of the world with him. Daughter, think carefully and understand what I have told you. Keep carefully what I give you

now and start the creation along with Dharam Rai. Purush gave her a portion of His own self or a store of souls and said that these souls be named as Soham.

जीव सोहं दूजा नहीं । जीव अंस पुरुष को आही ।

शक्ति तीन प्रभ तब उत्पानी । उलंघन चेतन अभया जानी ।

येह सब लीन्हों आदि कुमारी । मानसरोवर चल भयो नारी ।

Purush told Ashtangi that these Jeevas (or souls) would do Japa of Soham region and Niranjan would be their lord. Thus all the living beings of the world are part of the Purush, for Ashtangi had brought them from Him. This primal Bhavani demanded the following three boons, before her departure:

1. मैं सारी दुनिया को खा जाऊँ पर फिर भी भूखी रहूँ ।
2. सारी दुनिया को अपना वर (पति) बना लूँ, फिर भी कुंवारी रहूँ ।
3. दुनिया में कभी मुझे मौत न आए ।

Having gotten the boons, the primal Ms. left for Mansarovar.

कामिनी आवत देखी जब ही। धर्मराए हरखानो तब ही।

कला देख अष्टंगी केरी। धर्मराए इत दृढ़ कर हेरी।

कला उदोत अन्त कुछ नहीं। काल मगन होइ निरखै
ताही।

When Niranjan saw a girl coming towards him, he became very happy to see her beauty. Kaal Lord was immersed in the beauty and well-built body of the woman and observed every part of her body. He was charmed by her beauty.

निरखत धर्म तब भयो अधीरा। अंग-अंग सब निरख सरीरा।

धर्मराइ कन्या को ग्रासा। काल भाव बूझो धर्मदासा।

ग्रास कीन्ह जब काल अन्याई। तब कन्या चित बिस्मय आई।

Seeing the beautifully formed body of the girl, Niranjan lost his patience and devoured her in his stomach. It is written even in Guru Granth Sahib that "Om Kania grassi" i.e. Om (Kaal Lord) devoured the girl. Dharam Dass, try to understand that this is the nature of Kaal. The girl was surprised at what had happened. Whereas God (Purush) had sent her to start creation in collaboration with Niranjan, but he (Niranjan) had devoured her in his stomach.

कन्या ध्यान कीन्ह तहि बारा। काल निरंजन कीन्ह अहारा।

तबहि पुरुष जीअ दया आई। काल कठिन येह भयो अन्याई।

The girl immediately meditated on Purush and told Him that Niranjana had devoured her. The merciful Purush thought that this Kaal god had done too much injustice to the woman.

छंद

कीन्ह पुरुष तब कोप तहि खिन, मेट डारो काल हो।

येह मेटते मोहे बनै नाहि, यहि बिधि बात बिचार हो।

कीन्ह प्रगट सबै हम ते, नाल इक सुत खोडसा।

एक मेटत सब ही मिटै, है बचन डोल अमोलसा।

Purush was very angry at what happened and wanted to finish Dharam Rai but then thought that this would not accomplish the job He wanted to do. Purush was lost in His thoughts. He thought that by killing Niranjana, the sixteen sons and eighty eight thousand regions would also get destroyed. One death of Niranjana would destroy everything and He (The Purush) would not stand true to His promises or statements.

सोरठा

डोले बचन हमार जो, अब मेटे धर्म को।

बचन करे प्रतिपाल दरस मोर अब न लहै।

Dharam Dass, Purush thought that by finishing Niranjana, He would not be true to His promises. So He (the Purush) kept his word or (promise) but cursed Dharam Rai (or Niranjana) that he would never be able to see Him again.

चौपाई

जोगजीत को पुरुष बुलावा। धर्म चरितर सब कहि समझावा।

जोगजीत तुम बेग सिधारो। धर्मराए को मार निकारो।

मानसरोवर रहिन नहिं पावै। अब येह देश काल नहीं आवै।

जाइ रहै धर्म वही देसा। स्वर्ग मृत पाताल नरेशा।

Purush called Jogjeet and told him the misbehaviour of Niranjana towards Ashtangi and said, "Jogjeet, you go to Mansarovar and turn out Dharam Rai from there. Send him to Sunn region so that he remains in Swarag Lok, Patal Lok and Mrityu Lok which (all three lokas) belong to him. He should never come to Mansarovar now."

धर्म के उदर माहिं है नारी । तासौ कहिओ शब्द सम्हारी ।

उदर फार कर बाहर आवै । कूरम बिदार काल फल पावै ।

धर्मराए सों कहो समोई । उहो नार फिर तुम्हरी होई ।

Purush told Jogjeet further that he would instruct the girl inside the stomach of Niranjan to come out by piercing it by the force of "Word". Kaal had cut the stomach of Kurum and now he would pay for his this act when this girl comes out piercing his (Niranjan's) stomach. Purush also said, "Tell Dharam Rai that this girl, coming out of his stomach, belongs to him."

जोगजीत चल भयो सिर नाई । मानसरोवर पहुँचे आई ।

जोगजीत को देखा जब ही । अत भयो काल भयंकर तब ही ।

पूछे धर्म कहो कस आई । कौन काज तुम यहाँ सिधायी ।

Having understood everything, Jogjeet saluted Purush and left for Mansarovar (or Triveni) where Dharam Rai was sitting. Seeing him, Dharam Rai assumed a very fearful expression and said, "Why have you come here?"

जोगजीत अस कहै पुकारी । अहो धर्म तुम ग्रासी नारी ।
आज्ञा पुरुष दीन्ह यहि मोही । ईहां ते बेग निकारो तोही ।
सुन के धर्म क्रोध उर जरिओ । जोगजीत सिउ सन्मुख भिरिओ ।

As per orders of Purush, Jogjeet told Niranjan that he had stomached Ashtangi when she came to him. For this bad act, Purush had ordered that he (Niranjan) be thrown out of Mansarovar. Hearing this Dharam Rai got furious and started quarrelling with Jogjeet.

जोगजीत कन्या से कहिया । नारी काहे उदर में रहिया ।
उदर फार कर आओ बाहिर । पुरुष तेज सिमरो चित ठाहिर ।
अस कहै जोगजीत कीयो ध्याना । पुरुष प्रभाव तेज उर आना ।

Jogjeet again said to the girl, "Why are you sitting inside the stomach of Niranjan? Meditate on Purush and using His power, pierce the stomach and come out." Saying this Jogjeet also concentrated on Purush and preserved His splendour in his heart.

छंद

गहि भुजा फटकार दीन्हों, परिओ लोक से न्यारा हो ।
जम भयो त्रासत पुरुष डर सों, बहुत उठिओ सम्हार हो ।
पुन निकस कन्या उदर ते, तहि देखा धर्महि अति डरी ।
अब नहीं देखहुं देस वुह, करूँ कवन विधि इह बापरी ।

Holding Niranjan by the arm, Jogjeet threw him down the Mansarovar. Dharam Rai started trembling for fear of Purush. Then he recovered and got up. At the same time the girl came out of his stomach and she was frightened to see Dharam Rai. She thought that this was not her country (or region). "How did it all happen? What should I do now?" She said.

सोरठा

कन्या रही संकाए कृस काल के डर अधिक ।
रही सो सीस निवाए आसपास चितवत खड़ी ।

The girl was confused due to the fear of Kaal. She looked around and stood, bending her head, near Dharam Rai.

चौपाई

कहै धर्म सुन आदि कुमारी । कहा त्रास तुम करत हमारी ।

पुरुष रची तुम हमरे काजा । इकमत होइ करो उपराजा ।

हम हैं पुरुष तुम हो नारी । अब मत करो तुम त्रास हमारी ।

Dharam Rai said to Aadi Kumari, "Don't be afraid of me. Purush has created you for me and has told you before sending you for me that you have to do whatever Niranjana asks you to do. Come, Let us start creation together. I am a man and you are my woman. Therefore, don't be afraid of me."

कन्या कहै सुन हे ताता । ऐसी बिध मत बोलो बाता ।

अब मैं पुत्री भई तुम्हारी । जब ते लियो उदर में डारी ।

तुम तो अहै हमारे ताता । जेठा बन्ध पृथम है नाता ।

The girl said, "Father, don't say such a thing. You had put me into your stomach and I have come out of your stomach. So I am your daughter. And you are my father. Purush created you earlier and me later. On this account, you are my elder brother also. We both are children of the same father."

भ्राता जेठ तोहि हम जानी । कहा हमार लेहु तुम मानी ।
मंद दृष्ट निह चितवो मोही । नहीं तो पाप होईगो तोही ।
कहै निरंजन सुनो भिवानी । यहि मैं तोहि कहूँ सहदानी ।

"I respect you like my elder brother. Listen to me and don't look at me with an evil eye otherwise you will be committing a sinful act." Niranjan said, "Bhavani, I tell you one thing. Listen carefully."

पाप पुन्न हम ही सों होई । लेख हमार न लैहे कोई ।
पाप पुन्न हम करिओ पसारा । जो फसि है सो होइ हमार ।
तांते तोहि कहूँ समझाई । कहा हमारा लेहु सिरनाई ।

"I have created this net of sin and virtue. Whosoever is caught in this net, becomes mine. There is no body to take an account from me. Therefore I advise you to readily agree with what I say. Your good lies in this only."

पुरुष दीन्ह तोहि हम कह जानी । मानो कहा हमार भिवानी ।
विहंसी कन्या सुन अस बाता । इकमत होए दोइ रंग राता ।
रहस वचन बोली मृद बानी । नारी नीच बुद्ध रत ठानी ।

छंद

भग नाहिं कन्या के हती, अस चरित्र कीन्ह निरंजना ।

नख रेख योनि बनाइ, कीया सरब वसत आरम्भना ।

नख बेध कीनो द्वार तिहि छिन, घाट उत्पत गंजना ।

आदि उत्पत्ति सुनहु धर्मन, कोई जाणे मर्म न ।

Niranjan said, "Aadi Bhavani, Purush has sent you for me, and before you came here he told you to obey Niranjan. When parents send the daughter to her in-laws, they advise her to obey father-in-law, mother-in-law and the husband and do as they say. Therefore you should obey me." Hearing this the girl became happy. Both were in agreement and drenched in love. Now she started talking sweetly and being excited to indulge in the base act, she made up her mind to co-operate with Niranjan.

A sound came from the sky that the woman has inferior intellect (mind) - she follows a person who talks to her sweetly. And Niranjan operated upon her with his nail to create a way for producing children.

Purush had created only the souls but Niranjan made a man and a woman for creation

of the world below Daswan Dwar. Nobody knows this secret.

सोरठा

उत्पति आदि प्रकाश इह बिध से प्रसंग भयो ।

कीन्हों भोग बिलास कन्या काल इक मत भयो ।

The door, for the creation of the world, was ready. Niranjana and Aadi Bhavani had already agreed with each other and so they indulged in sex.

चौपाई

ताहि पाछे अब भयो लेखा । धर्मदास चित करहु बिबेका ।

कुरम उदर ते जो प्रकाशा । अगन पवन जल मही आकाशा ।

पांचो अंस ताहि सो लीन्हो । गुण तीनों पुनि स्वांती दीन्हो ।

यहि बिधि भयो तत गुण तीनी । धर्मराए रचना कर लीन्ही ।

Dharam Dass, after this I tell you what happened next. Understand it with full attention. Niranjana had brought the five elements namely fire, air, water, earth and ether from the stomach of Kurum. He collected these five primary elements and the three qualities namely Rajo, Tamo and Sato as also the drop of Swati; and put

all these in the womb of the woman through sexual act and thus created a doll of man. After this the soul was injected into the doll to start the creation.

गुण तत सम कर देवी दीन्हा । आपन अंस परगट कर लीन्हा ।

बूंद तीन कन्या भग डारा । ता संग कीन्हों अंश सुधारा ।

पृथम बूंद से ब्रह्मा भयो । रजो गुण पाँच तत्त तिह दीओ ।

दुतीए बूंद कर बिषन जी भयो । सतो गुण पाँच तत्त तिह दीओ ।

All these things were collected and given to Bhawani and thus he (Niranjan) manifested a part of his own self. Brahma was created from the first drop and he was given the five primary elements and "Rajo Gũn" (quality of activity). Vishnu was created from the second drop and he was given five elements and "Sato Gũn" (the quality of purity and goodness).

तीजे बूंद रूदर उत्पानी । तमो गुण पाँच तत्त तहि सानी ।

पाँच तत्त गुण तीन खमीरा । तीनों गुण कर रचिओ सरीरा ।

तां ते फिर फिर परलै होई । आद भेद जाने नहीं कोई ।

Shiv was created from the third drop and he was also given five elements and "Tamo Gũn" (quality of inertia). Thus a human body was

created from a mixture of these five elements and three Gūnas. That is why dissolution occurs again and again and at the time of dissolution, the earth is dissolved into water, water is consumed by fire, fire by air and air by ether. The whole process comes to an end. 'Mrityu' Lok, 'Patal' Lok and 'Akash' Lok come to an end. There is darkness all around. No body knows this secret.

हे धर्म सुन कामनि बानी । जो मैं कहूँ लेहु सो मानी ।

जीव बीज अहै तोहि पासा । सो लै रचना करो प्रगासा ।

त्रै सुत सौँप तोहि कउ दीन्हा । अब हम तोहि सिउं होवत भीना ।

Dharam Rai said, "Listen, O' woman, to what I say and accept it. You have gotten now the collection of the material for this world as also the souls. I have also given you three sons. You, now, start the creation of this world. I shall now stay away from you."

राज करो अब लै त्रयी बारा । भेद न कहिओ काहू हमारा ।

मोर दरस त्रै सुत नहीं पाई । जो मोहे खोजत जन्म सिराई ।

अस कहै मता दृढ़ाये जानी । पुरुष भेद नहीं जाणै प्रानी ।

Dharam Rai continued, "Now you rule along with the three children. Don't reveal my secret to any of my children. They won't be able to see me even if they search for their whole lives. You should remain firm and don't reveal my secret to any living being."

त्रै सुत जब ही होइ बुधमाना । सिंध मथन दीओ पठाए नदाना ।

"When the three sons become intelligent, send them for churning the sea. I shall place there a few things."

छंद

कहिओ बहुत समझाए देवी, गुप्त भए तब आप हो ।

लै सुन्न गुफा निवास कीन्ह, भेद लहै को तास हो ।

ऊहाँ गुप्त ईहाँ संग सबके, मन निरंजन जानीए ।

पुरुष भेद नहीं चीन्ह पावै आप प्रगट आनीए ।

Thus explaining many things to his wife, Niranjana became invisible and went away to the region of Sunn. (The region between Trikuti and Daswan Dwar is called Sunn).

"Dharam Dass, even after becoming invisible, Niranjana is present in all men in the form his agent, called mind.

One can know the secret of Purush is He (Purush) showers His grace and one has been initiated by the saints but no body can ever know the secret of Niranjana."

सोरठा

जीव भए मतहीन, परस अंग सों काल को ।

जन्म-जन्म भयो खीन, मोरचा कर्म अकर्म को ।

जीव सतावै काल, नाना कर्म लगाइ कै ।

आप चलावै चाल, कष्ट दे पुन जीव को ।

"Dharam Dass, being born from a contact of Kaal, the Jeevas (the souls, or the living beings) were affected by Kaal and they became stupid. At the behest of mind, they continue doing good and bad deeds and thus suffer birth after birth. Kaal troubles the souls by entangling them in various karmas (i.e. acts). Kaal plays tricks and Jeevas suffer for that. Tied to 84 lakh (8,400,000) species and thus caught in many ways, the Jeevas suffer at the hands of Kaal."

चौपाई

त्रय बालक जब भए सियाने, पठवो खोजन सिंध मथाने ।

बालक माते खेल खिलारी, सिंध मथन नहिं गए खिरारी ।

तहि अन्तर पुन भयो तमासा, सो चरितर सुनहु धर्मदासा ।

"Dharam Dass, when the three sons Brahma, Vishnu and Shiv grew up, their mother sent them for churning the sea but the boys continued playing and did not go for churning of the sea. It is like the village children who are sent to school but they spend the time playing and return without going to school. When parents enquire after a few days from the school, they are surprised to learn that the children never attended the school. Dharam Dass, I shall tell you all that happened during this time."

जोग धार निरंजन राई । पवन अरम्भ कीन्ह बहुताई ।

त्यागो पवन रहित पुनि जब ही । निकसयो बेद स्वास संग तब ही ।

स्वास संग आयो से बेदा । बिरला जन कोई जानै भेदा ।

After this Dharam Rai started practicing yoga. Veda were being created from his exhaled breath. The words of Veda were formed from the sound of the exhaled breath. Just as words

on a tele-printer get typed on a machine in another city. Niranjana had adopted a similar mechanism. Few know this secret. Had God created them (Veda), they would have revealed the way to reach Him. Because Niranjana has created them, they tell you the way upto Trikuti and exclaim Neti-Neti (this is not the end), i.e., the path goes beyond this. Open it.

अस्तुति वेद कीन्ह पुनि तहां । आज्ञा करो मोहि नाहा ।

कहिओ जाइ करो सिंध निवासा । जहि भेटे जाओ तहि पासा ।

उठी आवाज रूप नहिं रेखा । जोत अंग दिखलावै भेखा ।

After coming into existence, Vedas prayed to Niranjana and, with folded hands, said, "Lord, what is your order for us?" Niranjana ordered them to go inside the sea and told them that who-so-ever met them would possess them. Then a sound came, "These Vedas will reveal themselves through 'Lustre'."

चले वेद तब तेज उत्पाना, तेज अंग पुनि बिख समानो ।

पहुँचे बेद तब सिंध मंझारै, धर्मराइ पुनि जुगत बिचारै ।

गुप्त ध्यान से देवी समझावा, सिंध मंथन को कस बिलमावा ।

Then the Vedas started towards sea very swiftly and reached the sea as fast as the poison affects the body. Dharam Rai thought of a plan to send these boys for churning the sea and conveyed it to the mother through meditation.

पठावहु बेग सिंध त्रय बारा, दृढ़ कर सोचो बचन हमारा ।

बहु आप पुनि सुन्न समाना, देवी कीन्ह मंथन को ठाना ॥

Again Niranjana said, "Send the boys quickly for churning the sea. Obey strictly what I say." After saying this, Niranjana went away to the region of Sunn. Now the mother firmly decided to send the boys for churning the sea.

त्रय बालक कह कह समझावा, आसीस दे पुनि ताहि पठावा ।

पै हो वसत सिंध के माहीं, जावो बेग तीनों जन ताहीं ।

चलै ब्रह्मा मात सिखाई, दोऊ लाहुरे तहि पाछे आही ।

As told by Niranjana, Bhavani advised the three boys and encouraged them to go for churning the sea. Blessing the boys, Aadi Bhavani said, "All the three of you go quickly. You will find a few things in the sea. Bring them to me." Brahma was the eldest. When he left, his younger brother, Vishnu and Shiv, followed him.

छंद

त्रय सुत चले खेलत भये, जिउं सभुग बाल मराल हो ।
पुनि एक छोडहि एक गहै, मही परत लट पट चाल हो ।
छिन पावत अस्थिर खड़े, छिन भुजा गले लगावही ।
तहि समय की सोभा भली, तिह बेद बहु बिध गावही ।

सोरठा

गए सिंध के पास भए ठाढ़े तीनों जने ।
जुगत मंथन प्रकास एक एकहि निरखही ।

The three boys reached near the sea. Looking at each other, the three thought of the plans to churn the sea. All the three brothers Brahma. Vishnu and Shiv were playing while going and looked like the children of Hans (Swan). Child-like, the three boys would sometime hold each others' arms and then leave them. While walking they would fall sometime and then stand up immediately and then they would put arms across the neck of each other. This scene was so magnificent that the Vedas have described it very glowingly.

चौपाई

तीनों कीन्ह मंथन तब जाई । वसत तीन तीनों मिल पाई ।
ब्रह्मा बेद तेज तहि छोटा । लहुरा तास मिलिया विख खोटा ।
चौदह रतन की निकसी खानी । लै माता के आगे आनी ।

When all the three brothers together churned the sea, they got three things. Brahma found Vedas full of vitality and lustre, Shiv found a vessel containing poison and Vishnu found splendour. They also found a storehouse of fourteen gems. The three brothers took these things to their mother.

तब माता के आगे कीन्हा । माता बाँट तीनों को दीन्हा ।
पुनि तुम मथो सिंध को जाई । जो जहि मिले लेहो सो भाई ।

When the boys placed the things before the mother, she distributed them among the three. The mother instructed them to churn the sea again and bring the things they find from the sea, to her.

कीन्ह चरित्तर अस आद भवानी । आपन अंस कीन्ह उत्पानी ।
पठियो सिंध माहि सो ताही । त्रय सुत मर्म सो जानत नाहीं ।
पुनि कर मंथन सिंध को कीन्हा । भेटी कन्या हरख सो लीन्हा ।
आए जननी को नायो माथा । कन्या तीन ले आयो साथी ।

Now, the mother thought of a plan. She prepared three balls from the dirt of her body and put three souls, taken from the collection of souls already obtained with the mercy and blessings of Satpurush, into them. She then put these balls inside the sea where she had sent the boys for churning the sea. The three boys did not know this secret.

When the boys churned the sea again, they found three girls. The boys became very happy to have them and took these girls to their mother. All of them bowed before the mother and saluted her.

माता कहे सुनहु सुत मोरे । यहि तो काज भयो अब तोरे ।
सावित्री ब्रह्मा तुम लेहु । है वह लछमी विषन को देहु ।
पार्वती शंकर को दीन्ही । करहु भोग अस आज्ञा कीन्ही ।

Blessing the three boys and the three girls. mother Bhavani said that these three girls now

belonged to her sons. Therefore she ordered them (sons) to accept the girls as their wives and start the process of the creation of the world in collaboration with the girls. Accordingly Savitri was given to Brahma, Lakshmi to Vishnu and Parvati to Shiv. And all were directed to enjoy the family life.

काम वश भए तीनों भाई । तीनों जने तीन सिरनाई ।

तब माता अस बचन उचारा । रचो सृष्ट तुम तीनों बारा ।

अण्डज उत्पन्न कीन्हों माता । ब्रह्मा कीन्हों पिण्डज उत्पाता ।

उखमज खान विषन विस्तारा । शिव अस्थावर कीन्ह प्रसारा ।

The desire of sex overpowered the three brothers. They, along with their wives, saluted the mother and accepted her directions for creation of the world.

Four genera i.e. Andaj, Pindaj, Ukhmaj and Sthavar were created. The mother kept the Andaj genus (life coming from egg) with her. Pindaj genus (men and four legged animals) were given to Brahma ji, Ukhmaj genus (those growing from earth) were given to Vishnu ji and Sthavar genus (insects, snakes, scorpions and mountains) were given to Shiv ji.

चौरासी लख जोनी कीन्हा । आधा जल आधा थल कीन्हा ।

84 lakh (8,400,000) species were created. Half of them would live in water and half on earth, i.e., they will be born on earth. Nine lakh (900,000) varieties of water species, fourteen lakh (1,400,000) varieties of birds, twenty seven lakh (2,700,000) varieties of insects, thirty lakh (3,000,000) kinds of trees, grass etc. and four lakh (400,000) varieties of men, yaksh, kinnar, gandharv, gods, goddesses, spirits etc, were created.

एक तत्त अस्थावर जानी । दोइ तत्त उखमज परमानी ।

तीन तत्त अण्डज निरमाई । चार तत्त पिण्डज उत्पाई ।

पाँच तत्त मानुख विस्तारा । तीनों गुण तहि माहिं सवारा ।

हे धर्मनि यहि परखो बाता । नारी भई हती सो माता ।

Sthavar genus will have one element. Vegetables, grass, mountains come under Sthavar and they have one dominant element. For example the water element is dominant in vegetables. Ukhmaj includes insects, snakes, scorpions etc., and they have fire and earth as dominant elements.

Dharam Dass, Andaj genus or bird genus have three dominant elements i.e. water, earth, air and fire. Pindaj genus refer to animals and they have water, earth, air and fire as dominant elements. They have traces of ether element. All the five elements i.e. water, earth, fire, air and ether are dominant in man. And man also has three Gũn (qualities) i.e. Rajo Gũn, Sato Gũn and Tamo Gũn.

Dharam Dass, think and understand what I say. Niranjan's sister also became his wife and also mother of the gods (Brahma, Vishnu & Shiv).

ब्रह्मा बेद पठन सो लागा । पठत वेद तहि भयो अनुरागा ।

कहै बेद पुरुष इक आही । निराकार रूप नहीं जाही ।

सुन्न माहिं वो रूप दिखावत । चितवत दृष्ट नजरि नहीं आवत ।

स्वर्ग सीस पग आहि पाताला । एह विध ब्रह्मा भयो मतवाला ।

Brahma, who had obtained Vedas from the sea, started studying them. The study of Vedas caused detachment in him and he gained the knowledge that there existed a Sunn region and a Purush lived there. He was formless and therefore invisible. This Sunn region was between Daswan Dwar and Trikuti. That Purush

could see all but none could see Him. Vedas said that this all Powerful being had His head in heaven and feet in "Pataal". Guru Granth Sahib describes Him as follows:

एका माई जुगति विआई तिनि चले परवाणु ॥

इकु संसारी इकु भंडारी इकु लाए दीबाणु ॥

जिव तिसु भावै तिवै चलावै जिव होवै फुरमाणु ॥

ओहु वेखै ओना नदरि न आवै बहुता एहु विडाणु ॥

आदेसु तिसे आदेसु ॥

आदि अनीलु अनाहति जुगु जुगु एको वेसु ॥

(आदि ग्रंथ)

ब्रह्मा कहै विषन समझाई । तुम हो शिव सुनिओ चित लाई ।

आहि पुरुष एक वेद बतावा । बेद कहैं हम भेद ना पावा ।

Brahma explained to Vishnu and also asked Shiva to listen to him. Brahma said that it looked as if their mother was telling lies. She said that she had created them whereas Vedas said that our creator or Purush lived in Sunn region and that nobody could see Him. Even Vedas described Him as unknowable.

तब ब्रह्मा माता पै आई। करि प्रणाम तब टेका पाई।

हे माता मोहि बेद लखावा। सिरजनहार और लखवावा।

After this Brahma went to his mother and bowed at her feet. Brahma said respectfully, "Mother, I have studied Vedas. It is written there that our creator is somebody else."

छंद

ब्रह्मा कहै जननी सुणो, कहु कौन पिता हमार है।

कीजै कृपा जिन मोहि दुराइओ, कहां कन्त तुम्हार है।

कहै जननी सुनो ब्रह्मा, नाहिं है तुम्हरे पिता।

एह सब रचना हम ते भई, तोर उत्पत्त मैं कर्ता।

Brahma again said to his mother, "We should be told whatever has been kept as a secret from us. Tell us who is our father? Where does the husband of our mother live?" The mother again said to Brahma that they had no father and that she was their creator and that she had created the whole creation.

सोरठा

ब्रह्मा कहै पुकार सुन जननी तू चित दे ।

बेद कहै निर वार पुरख एक कोई गुप्त है ।

Listening to mother, Brahma became angry. He said to his mother angrily, "Vedas say that there is an invisible Purush who is our creator. No body can know him because he is invisible. Please tell us the reality."

चौपाई

जननी गुनिओ बचन चित माही । मोरा कहा इह माने नाही ।

ऐहु कै बेद कीन्ह उपदेसा । पै दरस ते नहि पावै भेसा ।

The mother thought to herself that Brahma had not agreed with her as he had read Vedas and had come to know everything. She, therefore, thought of telling him that he could not see that 'God' and also could not know His secret.

कहै अष्टंगी सुनो रे बारा । अलख निरंजन पिता तुम्हारा ।

तास दरस नहि पै हो पूता । एह तो बचन कहो निज गूता ।

Mother Ashtangi said to her three sons, "Listen boys, Niranjana is your father and he is

invisible. You cannot see him. Niranjan himself has said this. Therefore, why are you wasting your time in seeing or meeting him?"

ब्रह्मा सुन व्याकुल हो धावा । परसे सीस ध्यान तिन लावा ।

ब्रह्मा चलै जननी सिर नाई । पिता दर्शन हित ध्यान दृढ़ाई ।

Brahma was perplexed to hear his mother. He saluted her mother and thought of that 'Nirakar' (Formless). Then with firm mind, he left towards the sky for he had read in the Vedas that Nirakar's head lines in the sky.

आज्ञा मांग विषन चलै बाला । पिता दरस को चले पाताला ।

अछित पुष्प लीन कर माहीं । चले पाताला पंथ मग जाही ।

पहुंचे शेषनाग पै जाई । बिख के तेज विशन अकुलाई ।

After this Vishnu also sought the permission from his mother and started towards 'Pataal' to see his father for he had heard that his (Nirakar's) feet are in 'Pataal'. The devotees sit towards the feet to see their beloved. Vishnu carried a flower in his hand before he left for 'Pataal'. He came across Sheshnaag (king of snakes) in Pataal. Seeing Vishnu, Sheshnaag blew so hard that Vishnu got confused.

भयो स्याम बिख तेज समावा । निराकार अस बचन सुनावा ।
अहो बिसन माता पै जाई । बचन सत कहिओ समझाई ।
सतयुग त्रेता जै है जब ही । द्वापर होई चौथा पथ तब ही ।
तब तुम होऊ कृष्ण अवतारा । लेहु बैर सो कहै विचारा ।

The body of Vishnu turned black due to the poison. At that very moment, a voice of Nirakar came from the Sky, "Vishnu, go back to your mother and tell her all that has happened since you came to see your father. After 'Sat' Yug and 'Treta' Yug, you will be born as Krishna in Dwapur Yug and avenge Sheshnaag then."

जो जीव देइ पीर पुन काऊ । हम पुन बैर दिवावा ताहू ।
नाथो नाग कालिंदरी जाई । अब तुम जाउ बिलम न लाई ।

Nirakar's sound coming from the sky further said, "If one hurts another, I have him punished for that. You will become Kalindra Nath in Dwapur Yug and then you will kill this snake. Now don't delay and return to your mother."

विष्णु पहुँचे जननी के पासा । कीन्हा सत बचन प्रकाशा ।
भेटिओ नहीं मैं पित पद माता । विख ज्वाला सांवर भयो गाता ।
व्याकुल भयो तबै फिर आवा । पिता पद दरस नहीं मैं पावा ।

Vishnu returned to his mother and told her truthfully the whole incident that had occurred with him in 'Pataal'. Vishnu said to her mother. "I have not seen the feet of my father but Sheshnaag (the snake) has bitten me and due to his poison, my whole body has turned black. Without seeing my father, I got confused and have returned."

सुन के हरखी आदि कुमारी । लीन बिषन को निकट बैठारी ।
चूमओ बदन सीस धर हाथा । सुत बचन बोले सत बाता ।
देखो पुत्र तोहि पिता भेटाऊँ । तेरे मन को धोख मिटाऊँ ।
पृथम ज्ञान दृष्ट तुम देखो । वचन मोर हिरदय में पेखो ।

When mother Bhavani heard everything truthfully from Vishnu, she became very happy. The mother made the son sit by her side, kissed his cheek and forehead with love, lovingly placed her hand on his head and said, "Son, you have spoken the truth. I am very happy with you. I shall remove doubts from your mind and shall

arrange for you a meeting with your father. Listen carefully to what I say, then look into your heart and tell me what do you see first?"

मन स्वरूप कर्ता का जानो । मन ते दूजा और न मानो ।

स्वर्ग पाताला दौड़ मन केरा । मन अस्थिर मन रहे हनेरा ।

छिन में कला अनन्त दिखावै । मन कर ख्याल न कोई पावै ।

निराकार मन ही को कहीए । मन के पास दिवस निस रहीए ।

"Son, this mind is the creator and is a part of Niranjan. Mind is your father. There is nothing except mind. Therefore you meditate on mind, it has all the power. If you see mind, you see your father. Mind has a range from heaven to "Pataal". It has such a long range that it can take you to heaven and 'Pataal' while your remain sitting here. You should experience its infinite power. It is unstable. Now it is here and the next moment somewhere else. It can not be caught. It is your father. This mind creates many kinds of thoughts in a moment. No body can catch the thoughts created by the mind. You cannot guess where it will be the next moment. Mind is the form of formless Niranjan. You should meditate on mind day and night."

देखो पलट सुन्न में ज्योति । जहिवां झिलमिल इलके मोती ।

फेरो स्वास गगन को धाओ । आकाश मार्ग होए ध्यान लगाओ ।

जैसे माता कहि समझाई । तैसे ध्यान विषन मुन लाई ।

Mother made Vishnu sit by her side and said, "Concentrate behind the eyes to see the light. That is the region of mind. This light is called "Jhilmil Jyoti"

When we collect the scattered thought and focus it behind the eyes, we first see a light called "Sakha Jot" and then at that very place appears "Jhilmil Jyoti" : Showing these lights, Kaal arrests the souls (Jeevas) there. The third "Jagmag Jyoti" or the twinkling light is in the thousand petal lotus region. Only the saints see this light. This is above the eyes & below the "Turiya Pad". This real light is known only to the saints.

Mother said to Vishnu, "Hold your breath and try to ascend upwards and concentrate towards the sky-path." Vishnu sat in meditation, following the instruction of his mother.

छंद

घर बैठ गुफा में ध्यान दे, कीन्हो स्वास संजम जान कै।
पुनि पवन धोखा दीओ जब, तब गगन गर्जिओ आन कै।
बाजा सुनत मन मगन भयो, पुनि कीन्ह कस ख्याल हो।
सेत पीत सब्ज रक्ता, देखी रंग जंगाल हो।

Sitting alone in yoga, Vishnu concentrated his mind and it became stable. This mind, which was running here

and there with the swiftness of air, stopped running. When absorbed in meditation, Vishnu heard the thundering of Clouds, he was charmed by this sound. In the concentrated state of mind, Vishnu saw white, yellow, green, red and rust-like five colors. Mother explained to Vishnu that this was mind - this was formless (Nirakar). Look at Him. Charmed by these colors, Vishnu became very happy.

सोरठा

माता के नायो सीस बहुत अधीन विषन भयो।
मैं देखिया जगदीश माता प्रशाद तोहे है।

When Vishnu came out of the intoxicated state of meditation, he humbly bent his head before his mother and saluted her and expressing his gratefulness, he said, "I am too much indebted to you, because I have seen my father inside through your grace." Vishnu had become contented after seeing different colors of the five elements (tatvas-fire, earth etc.)

सोरठा

तहि पीछे धर्मदास मन, पुनि आप दिखायो ।

कीन्हों जोत प्रगास, देख विषन हरखत भयो ।

Kabir says, "Dharam Dass, the mother showed the form of mind to Vishnu and he was caught in this illusion. The mother kept Vishnu on the periphery. On the other hand Vishnu was also very happy for he had seen the 'Jagmag jyoti' of the 'Jhinjhari' region (twinkling light of the 'Jhinjhari' region).

चौपाई

इत उत चित महेश नहीं डोला । सेवा करहि कुछ नहीं बोला ।

जननी की सेवा मन भावा । तां ते मातहि शिव मन भावा ।

Kabir says, "Dharam Dass, Shiv ji did not go anywhere. Shiv ji did not allow his mind to wander. He thought that when according to mother, Nirakar could not be seen, then what was the necessity of going here and there? Therefore that Bhole Naath 'Innocent lord' continued sitting at the feet of his mother. He served his mother immensely. The thought of seeing or not seeing his father did not arise in his mind. Therefore he did not express any desire to see his father. He enjoyed serving his mother only. Therefore his mother liked him very much.

चौपाई

तब ही ब्रह्मा दीन्ह रिगाई । उत्तर दिशा बेग चल आई ।

तेहि स्थान पहुँच गए जाई । नहिं तेहि रवि सस सुन्न रहाई ।

Dharam Dass, Vishnu came back to his mother after he was bitten by Sheshnaag (snake-king) and told everything truthfully to his mother that he could not see his father. Now I tell you about Brahma ji who left towards north to see his father. Brahma kept on walking until he reached a place where there was no sun and no moon.

बहु विध अस्तुत करे बनाई । ज्योति प्रभाव ध्यान तहिं लाई ।

ऐसे बहु दिन गए बिताई । नहिं पायो ब्रह्मा दरस पिताई ।

Brahma praised his father through simaran, adopted various techniques in practice to see the light inside. A lot of time passed away but Brahma could not see his father.

एह बिध बहुत दिवस गए बीती । माता सोच पुत्र की कीती ।

कीन्हों ध्यान गए जुग चारी । माता सोच पुत्र अनुसारी ।

ब्रह्मा तात दरस नहीं पावा । सुन ध्यान जुग चार गवावा ।

When Brahma did not return for a long time, the mother became worried. She thought of bringing him back as four Yugas had passed. Brahma also could not see 'Nirakar' despite his devotion for four Yugas and thus he wasted this long time.

एह विधा रचना रचों बनाई । ब्रह्मा आवै कौन उपाई ।

उबट सरीर मैल गहि काढ़ी । पुत्री रूप कीन्ह रच ठाढ़ी ।

शक्ति अंस निज ताहि मिलायो । नाम गायत्री ताहि सुनायो ।

When Brahma did not return for four Yugas, the work of creation of the world came to a stop because this work of creation had been

assigned to him. Mother thought that he should be brought here somehow. How could the work of creation be done if he continued sitting there? So mother took some dirt from her body made a ball from this and took out a soul from the collection of souls and put it into that ball. That ball of dirt immediately changed into a beautiful girl. The mother named her Gayatri.

चौपाई

गायत्री माता को सिर नावा । चरण टेक के सीस निवावा ।

गायत्री बिनवो कर जोरी । सुन ले जननी बिनती मोरी ।

कौन काज को कहै निरमाई । कहो बचन लेहु सीस चढ़ाई ।

Gayatri bowed at the feet of mother, saluted her and said, "Mother, why have you created me? Tell me my duty. If you order, I can even sacrifice my head for you."

कहै आदिया पुत्री सुन बाता । ब्रह्मा अहै जेठ तुम भ्राता ।

पिता दरस को गए आकासा । आनो ताहि बचन प्रगासा ।

दरस तात को उस नहीं पावा । खोजत-खोजत जन्म गवावा ।

जौन विध वोह ईहां आई । करो जाए तुम तौन उपाई ।

चली गायत्री मार्ग जाई । जननी बचन प्रीत चित लाई ।

Aadi Kumari or Ashtangi mother said to Gayatri "Daughter, listen carefully. Brahma is your elder brother. He has gone towards the sky to see his father. His father will never appear before him but he is insisting that he will not return without seeing his father. Now he has to do the work of creation of the world and this work will remain undone till he comes back. You bring him back. He will not be able to see his father, It is no use wasting time. Bring him back using any method." On the orders of mother, Gayatri left towards the sky. She thought that she had to obey the orders of the mother.

छंद

जाइ देखा सो चतुर्मुख, करे नहीं पलक उधार ही ।

कछुक दिन वह रही तहिवां, बहुत जुगत विचार ही ।

कौन विध यह जाग है, अब करूँ कौन उपाए हो ।

मन गुनत सोचत बहुत विध, सो ध्यान जननी लाइ हो ।

Reaching the sky, Gayatri saw that Brahma with four faces was sitting there in meditation. She sat beside his side for a few days but Brahma did not open his eyes as he was immersed in meditation. Gayatri thought of disturbing his

meditation so that he opened his eyes. She used many techniques but none worked. At last she concentrated upon Ashtangi mother and asked. At last she concentrated upon Ashtangi mother and asked her the method to awaken Brahma so that she (Gayatri) could talk to him.

सोरठा

आदिया आदेस पाए गायत्री तब ध्यान में ।

निज कर परसिओ जाइ ब्रह्मा तब ही जागिओ ।

When Gayatri was sitting in contemplation of mother, she had the vision of mother. Gayatri asked mother, "Why is Brahma not awakening from meditation?" And in vision, mother instructed Gayatri to touch Brahma and then he would get up.

चौपाई

गायत्री पुन कीन्हा तैसा । माता जुगत बताइओ जैसा ।

परसत ताहि भयो मदन तरंगा । निज करकमल परस तहि अंगा ।

जागओ मदन ध्यान तब डोला । व्याकुल भए ब्रह्मा अस बोला ।

कौन आहि पापन अपराधी । कहा छुडाइस मोर समाधि ।

देहु सिराप लेहु सिर मानी । पिता ध्यान खंडियो तैं आनी ।

Gayatri did as she had been instructed by mother. At last Brahma's meditation was obstructed and he opened his eyes. He said, "Who is this sinner and criminal to disturb my meditation and prevent me from seeing my father?" He further said, "O' sinner, you have committed a very bad act. I was absorbed in meditation to see my father and you have obstructed my concentration. I curse you."

कहै गायत्री मोहे नहीं पापा । बूझ लेओ तब दीजै सापा ।

कहू तोहि सों निसचय बाता । तो को लीन पठाई माता ।

चलो बेग जननी पै भाई । तुम बिन रचना होइ न जाई ।

Gayatri said, "Brahma, you say that you would curse me. First get to know who I am? No curse can affect me. Mother Ashtangi has sent me to take you back to her."

With extreme determination and faith, Gayatri told Brahma to agree with her return to his mother, Ashtangi. She said, "I will definitely take you to mother somehow or the other. That is why I have come to you. Brahma, mother Ashtangi has called you back immediately. Therefore, get ready to accompany me. As you control the creation of the world. the whole

work of creation has come to a stop as you are not residing there. Our mother is worried as the work of creation has ceased. You come to mother Ashtangi quickly so that the expansion of creation is not left incomplete."

ब्रह्मा कहै कौन बिध जाई । पिता दरस अजहूं नहीं पाई ।

कहै गायत्री दरस न पैहो । बेग चलो नहिं तो पछतैहो ।

ब्रह्मा कहै देहु तुम साखी । परसिओ सीस देखिओ मैं आखी ।

After listening to Gayatri, Brahma said, "How can I go with you? I had told mother, when I left home, that I would come back only after seeing my father. Now I will not go back without seeing him."

Brahma thought that he had not completed his meditation. Now if he went back leaving this work incomplete, mother would ask about his meeting with the father. He would feel ashamed that he had come back as a failure. Thinking all this, Brahma told Gayatri that it was very difficult for him to return to his mother.

After listening to Brahma, Gayatri said, "You tell a lie to mother and inform her that you have seen the father for if you don't go now with

me, you will repent very much later on." Brahma replied, "If I tell mother that I have seen the father, then no body will accept my this statement. Yes, if you become a witness and say that I have seen my father in your presence, then I can go back to mother Ashtangi. You speak a little lie for me that Brahma touched the feet of the father in your presence and saluted him."

अस कह देहु माता समझाई। तब तुम्हरे संग हम चल जाई।

गायत्री कहै सुनहु छत्र धारी। हम नहीं मिथ्या बचन उचारी।

जो तुम स्वार्थ पुरवो भाई। तो मिथ्या हम कहिवा जाई।

Extending his talk, Brahma said to Gayatri, "You will not be put to any trouble if you become a witness. Yes, I will prove true for, when I left home, I had told my mother that I would return only after seeing my father." After listening to Brahma, Gayatri said, "O' Prince Brahma, you are son of Niranjana or Kaal God. Listen to me carefully. Your whole talk is selfish. It will be your victory if you say that you have seen the father. Why should I speak a lie for your victory? You want me to tell a lie for your selfish work, I won't do it. Yes I can tell a lie if some of my selfish work is also accomplished."

कहै ब्रह्मा नहीं लखी कहानी । कहै सुझाए प्रकट कर बाणी ।

कहै गायत्री देवो रति मोही । तो कुछ झूठ जितावहु तोही ।

सुन ब्रह्मा चित कीन्ह विचारा । अब कस जुगत करो इही बारा ।

Brahma could not understand when Gayatri talked of fulfilling her selfish wish in exchange for telling a lie. He wondered in his mind, "Which selfish work does she want me to do for her in exchange?" Then Brahma asked Gayatri to tell him clearly as to what she wanted to say. Gayatri said, "You will have to sacrifice a little for meeting your selfish end by asking me to tell a lie. You will have to marry me. If you accept it, then I have no objection to giving a false evidence."

As Brahma was absorbed in devotion to God, he was perplexed to hear the condition of Gayatri. It was extremely difficult for him to make a decision. If he did not agree with Gayatri, then he would be ashamed to meet his mother without having seen Niranjana.

छंद

जो विमुख अब करूँ इही को, तो नहीं बन आवही ।
साखी तो येह देहु नाहीं, जननी मोहि लजावही ।
यहि नहीं पिता को दर्श पायो, भयो न एको काज हो ।
मोहि पाप सोचत नहीं बने, अब करो रति बिध साज हो ।

In this way Brahma was lost in his thoughts that, "If I don't agree, then Gayatri won't give false evidence. I will feel ashamed before my mother and my eyes will bend when mother says that I have not been able to see my father even after a devotion of four Yugas. She would say that she had explained it to me that nobody can see Niranjana with these eyes but I persisted and wasted so much time. I had told her that I won't return without seeing my father. Then how have I come back?"

After a considerable thought, Brahma decided to agree with Gayatri in order to avoid the shame before his mother. Then he also thought that he would not be committing any sin if he agreed with Gayatri.

सोरठा

कीओ भोग रस रंग विसरयो सोग दर्शन पिता ।

दोऊ को बाढ़ो रंग छल सति बुध प्रगास कीयो

Brahma accepted the proposal of Gayatri and both tied the nuptial knot. The desire to see the father, the fear of sin, false evidence etc. were all forgotten by Brahma. Both were very happy and blossomed like flowers.

चौपाई

चलो ब्रह्मा जननी के पासा । तबै गायत्री वचन प्रगासा ।

और करो जुगत अस ठानी । दूसर साखी लेहु उत्पानी ।

दोइ मिल साखि देव तहि जाई । अहि ब्रह्मा येह सुन चित लाई ।

ब्रह्मा कहै भली येह बाता । करो सोई जो मान है माता ।

Thereafter both Brahma and Gayatri started preparing for going back. Gayatri already had an impure mind. Now both Brahma and Gayatri were carrying a bundle of sins on their heads. A guilty conscience pricks the mind. Gayatri too had a guilty feeling in her mind. She was afraid that mother Ashtangi might not believe them. Due to this fear, she proposed to

Brahma to produce another witness who would give evidence that Brahma had seen Nirakar in her presence. And in the presence of two witnesses, mother would definitely believe us. This suggestion of Gayatri appealed to Brahma. He thought that the two witnesses would have more weight than one witness. He told Gayatri that her suggestion was very good and worth consideration. Therefore she should do as she wanted because he wanted to convince mother under all circumstances that he had seen his father.

Gayatri scrapped a little dirt from her body and prepared a small ball out of it. Gayatri also had all the powers of her mother. Ashtangi had a total collection of souls. Using her powers, Gayatri took a soul from that collection and put it in the ball. A living being so created was named Pushpwanti. People worship this very Pushpwanti these days.

तब गायत्री जुगत विचारी । देहि मैल मथ काढ निकारी ।

शक्ति अंस निज तहां निवासा । नाम पुष्पवंती तास प्रगासा ।

पुष्पवंती को कहि समझावा । कहना दरस ब्रह्मा पिता पावा ।

Gayatri said to Pushpwanti, "Daughter, I have created you so that you may help us in our work. When Brahma left home, he had told his mother that he would return home only after seeing his father, Nirakar. Mother Ashtangi has sent me here to bring Brahma back to home. Now the truth is that Brahma has not seen Nirakar. Both of us will tell a lie before mother Ashtangi that Brahma has seen his father. Pushpwanti, you also give false evidence before the mother that Brahma saw his father in your presence."

पुष्पवंती कहि हम नहिं जानी । झूठ साखि देह आपन हानी ।

सो सुन दोऊ को चिन्ता व्यापा । येह तो भयो कठिन संतापा ।

When Pushpwanti heard Gayatri, she immediately said that she did not know anything and she would not give false evidence. What would she gain from this false evidence? When she was not going to gain anything, why would she tell a lie? She said, "Mother, it is either Brahma or you who are going to gain. Then why should I tell a lie? I will feel insulted if tomorrow it is revealed that I gave false evidence."

Hearing this reply from Pushpwanti, both Brahma and Gayatri got worried for previously

they were only two - one would make a statement and the other would stand a witness to it. Then it would have been left to mother Ashtangi to either agree or not to agree. The talk would have ended. Both of them thought that, by creating Pushpwanti, a new trouble had caught them. They themselves had created a source of their worry and pain. They were in great trouble after creating Pushpwanti and listening to her statement.

Pushpwanti was the daughter of Gayatri and she followed in her foot steps. "Children resemble their mother in temperament."

There is a story of a princess. She fell in love with a minister's son. The princess told her father she wanted to marry the minister's son. The king counseled the princess that she should get married to a prince, but the princess was of a very stubborn nature. The king too stuck to his opinion. The princess planned to escape with the minister's son. Collecting all her jewelry, she left home with the boy at midnight on a she-camel. Both traveled on the she-camel and came to a river. While crossing the river, the she-camel sat down in the middle of the river. The minister's son started beating the she-camel but the

princess stopped him. She said, "Do not say anything to the she-camel. After five minutes, she will herself stand up. Her mother also used to behave in a similar manner when she saw water. Therefore leave her to enjoy in the water for five minutes." Having heard this from the princess, the minister's son turned the face of the she-camel towards the palace. The princess wondered as to why had the minister's son turned the face of the she-camel towards the palace? The boy said, "There is still night time. No body has seen us. If this she-camel is following in the foot steps of her mother, then your daughter will similarly follow you and will therefore run away from home like you." Therefore the minister's son refused to marry the princess.

Now since Pushwanti was Gayatri's daughter she had the temperament and habits similar to her mother. Like her mother, she had a cunning mind.

बहुविध गायत्री समझावा । पुष्पवन्ती के मन नहीं आवा ।

पुनि गायत्री कहत बुझाई । पुष्पवन्ती तब वचन सुणाई ।

ब्रह्मा करहि मो सो रति साजा । तो मैं झूठ कहूँ रह काजा ।

Gayatri tried to explain to Pushpwanti but Pushpwanti was not prepared to agree with her. First Gayatri reprimanded her in the hope that she might agree. She counseled her that she (Gayatri) was the mother and she (the mother) had sacrificed a lot for her (the daughter). Therefore she should agree with her mother. When Pushpwanti was not prepared to listen to anything, the mother made many requests to her and advised her to agree with her (mother) as she (Pushpwanti) was her daughter. Brahma would gain if she told a lie and she (Pushpwanti) would lose nothing.

Pushpwanti was not prepared to listen to anything about this matter. She repeatedly said as to why should she tell a lie? It was only Brahma who would gain.

Ultimately Pushpwanti told her mother that if she (Gayatri) wanted her (Pushpwanti) to tell a lie then they should listen to her carefully. In exchange for telling a lie, Pushpwanti asked Brahma and Gayatri to fulfill her one wish. It was that Brahma should establish the same relation with her as he had done with Gayatri. By doing this act with Brahma, there would be nothing hidden between them and then she

would have no hesitation in giving the false evidence.

गायत्री ब्रह्मो समझावा। येह कै दे रित काज बनावा।

पुष्पवन्ती को ब्रह्मे रित दीन्हा। पाप पोट ब्रह्मे सिर लीन्हा।

तीनों मिल चले पुनि तहां। कन्या आदि कुमारी जहां।

कर प्रणाम सन्मुख भौ जाई। माता सब पूछी कुसलाई।

Pushpwanti remained standing there and Gayatri went to Brahma to tell him that if he wanted to avoid the trouble or wanted that Pushpwanti gave false evidence, then Brahma should accept her condition and establish a married relation with her. Poor Brahma was quite confused to hear this condition. Gayatri again advised Brahma to establish the married relation. Ultimately, Brahma had to indulge in a sexual act with Pushpwanti. Kabir says, "Dharam Dass, Brahma carried a bundle of sins in this way. First he indulged with Gayatri, then with Pushpwanti and third he would tell a lie. This is nothing but a bundle of sins." When the three came to mother, Brahma bowed at her feet with love and faith. Mother out of love, asked them about their welfare and about any difficulty experienced during the journey.

कहु ब्रह्मा पित दरसन पाए। दूसरि नार कहां से लाए।

कहै ब्रह्मा देओ यहि साखी। परसिओ सीस देखी इन आखी।

Mother said, "Listen Brahma, have you seen your father or not? Who is the other woman accompanying you?" Brahma replied, "Both Gayatri and Pushpwanti are my witnesses. They were present when I saw my father. They have seen with their own eyes that I saw my father and placed my head at his feet."

माता तब पूछी अनुसारी। कहु गायत्री वचन खरारी।

तुम देखिओ इन दरसन पावा। कहो सत ले दरस प्रभावा।

तब गायत्री वचन सुनावा। ब्रह्मा सीस दरस पित पावा।

मोहि देखत इन परसयो सीसा। ब्रह्मा मिलिओ देव जगदीसा।

Mother Ashtangi was too much surprised. With love, mother asked Gayatri, "Gayatri, you tell me the truth. Don't tell a lie. Tell me clearly. Has Brahma really seen his father? Did you see with your eyes that Brahma saw his father? Tell me all this very clearly."

When mother Ashtangi asked all these questions from Gayatri, she repeated that she herself saw Brahma touching the feet of his

father and after that Jagdish blessed Brahma and said, "Son, you have worshipped long enough to see me." Gayatri said that father Niranjan was very happy.

छंद

लेइ पुहप परसयो सीस पित, इन दृष्ट में देखत रही ।
जल डार पुहुप चढ़ाए दीनो, हो जननी ये विधि सही ।
सुन पुहुप ते पुहपवंती भई, प्रगटी ताहि ठाम सो ।
दर्शन लहिओ करतार को, इन पूछो जननी इह बाम सो ।

Gayatri said to mother Ashtangi again, "Mother, I saw, with my own eyes, Brahma washing the feet of his father, placing his head on them and after that placing a flower also on the feet. All this happened in my presence." Describing a little more, Gayatri said, "The girl standing here is Pushpwanti. This girl was born out of the flower which Brahma had placed at the feet of his father. Niranjan himself has named her Pushpwanti."

Gayatri knew that she was telling a lie and therefore she was trembling from within. She was troubled for she had a guilty mind. To prove her lie as truth, she further said to mother,

"Mother, if you don't believe me, you can ask all these things from Pushpwanti also."

सोरठा

कहो पुष्पवन्ती मोहि, दरस कथा निरवार कै।

यहि मैं पूछूँ तोहि, जिम दर्शन ब्रह्मा कीओ।

Now Aadi Bhavani Ashtangi, in her heart, was not prepared to accept what Gayatri had told her. As Gayatri simply repeated what Brahma had said earlier, mother thought of asking from Pushpwanti also every thing in detail. She said to Pushpwanti, "Daughter, tell me the truth. Did Brahma see his father?"

चौपाई

पुष्पवन्ती वचन तब बोली। माता सत वचन नहीं डोली।

दरसन सीस लहिओ चतरानन। मैं देखा निसचय लै मानन।

Now Pushpwanti had already been tutored by Brahma and Gayatri. The three had committed similar evil deeds. The three had no secret among themselves. The three were carrying a bundle of sins on their heads. Without fear, Pushpwanti started telling the false story.

She said, "Mother, believe it completely that Brahma has seen his father."

साखी सुन आदिया अकुलानी । यहि अचरज भयो मर्म न जानी ।

अलख निरंजन अस प्रण भाखी । मोको कोऊ न देखे आखी ।

यहि तीनों कस कहौ लबारी । निराकार को कही सम्हारी ।

Pushpwanti related the same story which Gayatri had told earlier. Ashtangi, however, could not believe it. She was upset like mad people and became very angry. She thought that it was very strange. How could it happen that Brahma saw his father when Niranjan himself had told her that nobody would be able to see him? How did they say that they had seen Him?

ध्यान कीन्ह अष्टंगी तहि खिन । ध्यान माहिं अस कही निरंजन ।

ब्रह्मा मोर दरस नहीं पावा । झूठी नारी इन साख दिवावा ।

तीनो मिथ्या कही बनाई । जन मानो येह है लिवराई ।

Ashtangi closed her eyes then and contemplated upon her husband Niranjan. She established her connection at the subtler mental level with him and asked, "Niranjan, you told me that none of your three sons can see you whereas

Brahma and his two witnesses tell me that Brahma has seen you."

Nirakar replied, "Ashtangi, Brahma has not seen me. Brahma and his witnesses are telling an utter lie. Why are you confused? You know it that I cannot become visible to anybody. They are carrying a bundle of sins over their heads. They have indulged in sex and now they are telling a lie. Firstly they have done an evil deed and secondly they are telling a lie to you. None of them have seen me. They themselves have cooked this false story."

यिह सुन माता कीन्हों दापा । ब्रह्मा को पुनि दीन्हों सरापा ।

पूजा तोर करे कोई नाही । जो बोले मिथ्या हम पांही ।

इक मिथ्या ओर अकर्म कीन्हा । नरक पोट तुम सिर पर लीन्हा ।

आगे होइ जो साखि तुम्हारा । मिथ्या पाप करे वुह भारा ।

Having come to know everything from Nirakar, Ashtangi became very angry. She told the three (Brahma, Gayatri and Pushpwanti) that they had done something very bad. Firstly they had indulged in a sinful act and now they were telling a lie. Mother cursed all the three.

Mother said, "Brahma, you have done a very bad thing. You are my eldest son. Being my eldest son, you should have been honored most in the world but now I curse you. There will be no temple in your name and none will worship you. You have told a lie and sinned. Therefore you now definitely stand cursed by me. The sinful acts like false talk and indulgence in sex will take you to hell. Your children (Brahmans) will talk of religion, Karma and knowledge in front of other but they themselves will tell lies, commit crimes and will never act according to wisdom and knowledge."

प्रगटे नेम बहु करे अचारा । अन्दर मैला पाप विस्तारा ।

विषनू भक्त सिउ करे हंकारा । तांते परे नरक की धारा ।

कथा पुराण औरन समझावै । विचार विहून आप दुख पावै ।

Continuing her curse further, Ashtangi said, "The hypocrite Brahmins will indulge in pomp & show. They will talk big of realizing God, their clothes (dhoti, shirt, a mark on the forehead etc.) will be such that it would appear as if they are practicing for God-realization but their hearts will be impure. They will have a honey tongue and a heart of gall. Brahma, your children will insult the devotees of Vishnu and

also defame them. This mutual enmity and rivalry will be a cause for your children to go to hell. Your children will recite Vedas and tell secret of God to the people but they themselves will remain ignorant and caught in illusion. They will never know how to realize God. All your future children will be like this due to my curse."

उन से और जो सुन हो ज्ञाना । करै भक्त सो कहो प्रवाना ।

और देव जो अंस लखाई । अवरन निन्द काल मुख जाई ।

वेदन पूजा बहु विध लावै । दछना कारण गला कटावै ।

Ashtangi said further, "If a person listens to the talks on knowledge, stories and devotional music from these hypocrite Brahmins, he will be following a path that goes in the opposite direction to the path of God realization. Brahma, your children will criticize and defame the saints and will go to hell. Your children will very loudly preach and worship Vedas but if someone gives them less in donation, then they will be prepared to quarrel with him. They will be very miserable. They will cry for money. They will remain prepared to kill each other."

जो कहिं सिख करे पुन जाई। परमार्थ तहि नाही लखाई।

निज स्वार्थ को ज्ञान सुनई है। स्वार्थ अर्थ सभै समझई हैं।

Cursing Brahma, Gayatri said further, "Whosoever gets instructions from Brahmins and then talks of proceeding on a holy path, he will not get anything for God realization. What will they (Brahmins) tell others about God when they themselves don't know anything about Him. Brahma, they will do everything only to fulfill their selfish desires."

A Pandit (Brahmin) was going somewhere and he met a farmer on the way. The farmer asked the pandit with respect and in all innocence as to where he was going. Pandit told the farmer that he was going to a neighboring village to conduct a Shraddh (feast for the dead). The farmer said, "How much does this feast cost?" Pandit said that one could spend as much as one wanted. In all innocence the farmer said, "Can this feast for the dead be arranged in four annas (25 paise)?" Hearing four annas, the wretched Brahmin got annoyed and started walking. Having gone a little distance, Brahman thought, "If the farmer is giving four annas, I should accept them. What is the harm in this

bargain? After all I am getting something." Pandit came back to the farmer. A small rivulet was flowing near by. Both sat down by its side. The farmer asked Pandit as to what he had to do? The Pandit said, "You simply repeat what I speak and do." Pandit was sitting cross-legged and the farmer was sitting on his feet; not cross-legged. Pandit pushed the farmer and asked him to sit cross-legged. The farmer thought that the Pandit had asked him to repeat whatever the Pandit did. So he pushed the Pandit and said, "Sit cross-legged". Pandit retaliated with a light blow on his (farmer's) cheek. And the farmer gave the Pandit a big blow on his face. The Pandit felt insulted and started beating the farmer by throwing water from the rivulet. The farmer kept on beating similarly. The Pandit thought that whatever he hit the farmer, he (the farmer) hit back similarly at the same part of the body and then the farmer would stop. So the Pandit understood that the farmer was simply repeating what he (the Pandit) was doing. Therefore, Pandit said, "Host, stop." The farmer said, "Pandit, stop." Giving four annas to Pandit, the farmer said, "Pandit ji, this was a small feast costing four annas only. For a hundred rupee feast for the dead, you must be committing a

murder." How truthful! These hypocrite Brahmins are prepared to kill even for four annas.

Ashtangi said, "Brahma, your children will covet for a single paisa. For their selfish ends, they will advise people to do this and that but they themselves will not have true knowledge and also they will not follow any holy path."

आपन पुजा जगत दृढ़ाई है। परमार्थ के निकट नहीं जई है।

Continuing the curse, Ashtangi said, "Your children will ask the people to do their (Brahmins) 'false' worship. They would talk to women about controlling their husbands and conceiving children and to people about getting rich, even if these talks lead to fights. There will neither be a talk of God realization nor a discussion on holy path and salvation."

जब माता उस वचन उचारा। ब्रह्मा मूर्छा परे मही धारा।

Hearing these words of curse from mother Ashtangi, Brahma became unconscious and fell down. No body would be happy with such a curse. Brahma was in great trouble and was highly perturbed.

श्रापयो गायत्री तिह बारा। होइ है तो को पाँच भतारा।

धर औतार अखाज तुम खाई। बहुत झूठ तुम वचन सुनाई।

निज स्वार्थ तुम मिथ्या भाखी। कहा जान इह दीन्ही साखी।

Now Aadi Kumari (Ashtangi) got up and turned towards Gayatri and cursed her also. She said, "Firstly you established a wrong relation with Brahma and secondly you gave a false evidence. Therefore I curse you that you will have five husbands in future. This is the punishment for your wicked and mean act that you will be the wife of five Pandvas in Dwapur Yug. Gayatri, despite the auspicious birth, you gave false evidence and took false oaths. You will be punished for this in Dwapur. I was going to believe your false story. Had Niranjana not told me the truth, I would not have known the facts. Therefore I curse you. To meet the selfish ends of Brahma and your own, you have told a false story and hence you carry a bundle of sins on your head. This is very bad on your part. You will definitely be punished for this. (This is the same Gayatri who is worshipped in the world).

पुहुपवन्ती निज जन्म धरायो । मिथ्या कह निज जन्म गंवायो ।

होइ बिगंध माहिं तुम बासा । भुगतो नरक कर्म की आसा ।

जो तुम सीच लगावै पानी । तांकर होए बांस की हानी ।

अब तुम जाइ धरो अवतारा । क्योरा केतकी नाम तुम्हारा ।

Ashtangi now said to Pushpwanti, "You told me a lie that Jagdish himself gave you your name Pushpwanti on the basis of the flower. You have wasted your life by doing evil deed. Why did you give false evidence that Niranjan appeared before Brahma? Now you have acted in a way that you will go to hell to pay for it. You cannot escape from my curse. You will be born as a plant in a dirty soil and will deserve a hell for your evil hopes."

Ashtangi said further, "Pushpwanti, if any body even waters you, all of his descendants will be harmed and no son or daughter will survive among his descendants to remember him. None in his family will remain even to light a lamp."

Mother Ashtangi again said angrily, "Go and be born in dirt to suffer hell. You will be called 'Kioda Ketaki' plant after your birth."

छंद

भयो सराप बस तीनो बिकल, मतहीन छीन कुकर्म ते ।
येह काल कला प्रचण्ड कामनि, डसयो सब को अंग ते ।
ब्रह्मा आदि शिव सनकाद । नारद कोऊ न बाचे भाग हो ।
कहि कबीर कोई बिरलै बाचै, सत शब्द सिउ लाग हो ।

When the three (Brahma, Gayatri and Pushpwanti) listened to the curses of the mother, they became very perturbed. They behaved as if they had gone some what mad. They were utterly disappointed and worried.

Kabir said, "Dharam Dass, this is an influence of Kaal. It is so furious and powerful that none can escape it. Look here. It was Gayatri's mother who herself had asked Gayatri to bring back Brahma using any method. When Brahma was not willing to return, Gayatri, in order to obey her mother, offered her body & mind to Brahma. And afterwards it was the same mother who objected to her (Gayatri's) act. Under the influence of mind, Gayatri created a witness and took her along with herself (Gayatri). Dharam Dass, the truth is that Kaal himself

creates the people, brings them up and then eats them. This technique of Kaal is terrible and none can escape it, not even Brahma, Shiv ji and other Gods. They are beads of the same string or chain. Rishi Prashar worshipped for sixty thousand years and was trapped by the lust for Machhodari. Shringi rishi worshipped for eighty eight thousand years and after doing all this effort, even he was caught in the net of lust for women, "Singi ki mingi kar dali", i.e., even his neck was broken. The great saints, like Naarad, fell a prey to lust. Once a daughter of Brahma, after beautifying herself with the sixteen pieces of jewelry, came to his court. Brahma, even being her father, got erotically aroused and started chasing her. Similarly all the sages are under the influence of Kaal."

Kabir said, "Rare is the person in whose mind the thought of the other woman does not arise." Only that person is saved from this thought who has the 'Word' or sound current within him. He can control the lust with the help of this sound current and thus save himself from Kaal. Without it, you cannot escape the influence of lust.

सोरठा

सत शब्द प्रताप काल कला व्यापे नहीं ।

निकट न आवै पाप मन वच कर्म जो पद गहै ।

"Dharam Dass, Kaal cannot dominate the persons who have been initiated by a Guru and connected to sound the current. They do not come under the influence of Kaal. Their mind is not trapped by sins."

छंद

सराप तीनों को दे लीए, मन में तब पछतावही ।

कस कहहि मोहि निरंजना, पल छिमा मोहि न आवही ।

Kabir said to Dharam Dass. "Ashtangi, in anger, did curse the three (Brahma, Gayatri & Pushpwanti) but she repented later on. She thought that perhaps she had not done a right thing in cursing them. At least she could ask Niranjan God before cursing them. She was not sure or what action Niranjan would take when he came to know about it. She was quite upset by these thoughts. She had no peace even for a moment."

आकाशवाणी तबै भइ, ये किया कीन्ह भवानिया।

उत्पत्ति कारण तोहि पठाया, किहा चरित्तर ये ठानिया।

When Ashtangi was thinking all this, Niranjana spoke to her through an oracle, "Aadi Bhavani, you have committed a very wrong act by cursing these three. At least you could consult me about this matter. I have sent you for creation of the world and you also sent Gayatri to bring back Bhahma for this very purpose. Then why did you curse them?" Niranjana was speaking in anger.

सोरठा

नीचहि ऊँच सताए बतला मोहि सो पावही।

द्वापर जुग जब आए तुमहि पँच भतार होहि।

Niranjana was very angry due to Ashtangi's curse. He said to Ashtangi, "If a strong person troubles a weak, I shall avenge it. The three wanted to begin creation in the world and you, intoxicated by power, cursed them. You have cursed Gayatri that she would be born in Dwapur and that she would have five husbands. Now I curse that you be the mother (Kunti) of

these Pandavas so that you go to "Mrityu Lok" and see the result of your curse."

चौपाई

सराप बोल जब सुने भवानी । मन महिं गुने कहै नहीं बानी ।

बोल प्रभाव सराप हम पाई । अब किहा कहौं निरंजन राई ।

Ashtangi did not utter a word when she heard the curses spoken in anger by Niranjana Rai. She was repentant at heart and thought, "I should have asked Niranjana for the treatment to be given to these three for their wicked acts and indulgence in sex. That way I could avoid being born in 'Mrityu Lok'." Then she said, "Niranjana Rai, now that I have been cursed, tell me what should I do?"

This is how Gayatri was born as Draupadi, the wife of five Pandavas and Ashtangi was born as Kunti, the mother of Pandavas, in Dwapar Yug.

तोरे बस परै हम आई । जस चाहो तस करो उपाई ।

Meditating on Niranjana God, mother Bhavani said, "I am here under your control. Therefore you do as you wish."

चौपाई

पुनि मात कहै विष्णू दुलारा । मम मरियाद मान सुत बारा ।

अहो विष्णू तुम लेहू असीसा । सब देवन मे तुम हो ईसा ।

जो इच्छा तुम मन महिं धरिओ । सो सब काज तोरे मैं करहों ।

After that, mother Ashtangi addressed Vishnu and said, "You are my obedient son. You have served a lot and have always respected me much. When you went to Pataal Lok, you were bitten by Sheshnaag (the king of snakes). You came back and told me the truth that you have returned without seeing your father. I am very happy with you for your truthfulness."

Mother called Vishnu near her and blessed him saying, "You will be the superior God among all the Gods. I shall myself fulfill your wishes as well as the wishes of your devotees. I shall also always look after all of your works. Therefore you need not worry for anything."

पृथम पुत्र ब्रह्मा दूर गयो । अकर्म झूठ ताहि प्रिय भयो ।

सब पर श्रेष्ठ तुम्हीं को राखा । कृपा वचन मात अस भाखा ।

Mother was very happy to bless Vishnu. Addressing again to Vishnu, she said, "Brahma is

my eldest son. But he did a wicked act and told lies to me. I would not have become angry if he had told me the truth. Vishnu, I am really pleased with you. Therefore I have blessed that you will be the superior god among all gods."

माता गई रुद्र के पासा। देख रुद्र बहु भए हुलासा।

मांगो जो तुम्हरे चित भावा। सो तुम देऊं वेग फुरमावा।

हे जननी ये कीजै दया। कबहूँ न बिनसे हमरी देहा।

Mother Ashtangi went to Shiv ji after that. Shiv ji became very happy when he saw that mother herself had come to him. Very affectionately, mother said to Shiv ji, "Shiv, you have not wasted time for seeing your father and have always served me. I am pleased with you very much. You tell me immediately any thing of this world or any of your wish, I shall fulfill it just now."

Shiv ji noticed that mother was very happy and wanted to shower mercy on him. Humbly, Shiv ji said, "Mother, if you are so pleased with me, then give me this boon that I may never die because I am too much afraid of death."

कहै जननी ऐसे तुम होई । करो जोग तप पवन स्नेही ।

जउ लउ पृथ्वी आकास रहिही । तउ लउ बिनसे न तुम्हरी देही ।

इस तन को ये है सुभाओ । देह योग तप करि रहाओ ।

After listening to Shiv ji, mother said, "My innocent son, let it be so. If you agree to one thing, then your wish will be fulfilled. You control your mind and breath by yoga. You will prolong your age to such an extent by this method that it will last till the Akash Lok, Prithvi Lok and Patal Lok last. You will not die till the time of final destruction of the universe. It means that when the whole earth dissolves in water, water is evaporated by fire, fire is consumed by air and air by 'Akash'. And there will be darkness all around and this process will continue upto Brahamand. Shiv, you regulate your mind and breath by the practice of yoga. Your age will become long."

दोऊ जने हरख मन कीन्हा । ब्रह्मा भयो मान मद हीना ।

Dharam Dass, Vishnu and Shiv were very happy for they had been blessed by the mother. But Brahma was sorrowful and grieved after hearing the curse; he was feeling insulted.

धर्मदास वचन

चौपाई

धर्मदास गहि टेके पाई । हे साहिब इक संसे आई ।

कन्या मन को ध्यान बतावा । सो येह सकल जीव भ्रम
खावा ।

Now Dharam Dass bowed at the feet of Sat Guru Kabir and prayed, "Oh Lord, you have explained to me everything in detail. However there is one doubt. Kindly remove my this doubt. Aadi Bhawani has asked them (Vishnu & Shiv) to meditate on mind. But mind is consuming (finishing) the whole world. What is the puzzle? Please explain to me this secret."

This has been stated in Gurbani (Guru Granth Sahib) as follows:

काल के बनाए सब काल ही चबाइ

i.e., Kaal creates everything and then Kaal eats it up.

कबीर वचन

चौपाई

धर्मदास यह काल सुभाऊ । पुरुष भेद विषन नहिं पाऊ ।
कामनि कीन्ह देखहु यह बाजी । अमृत गोई दिउ बिख
साजी ।

To remove the doubts of Dharam Dass, Kabir Said, "It is the nature of Kaal that he himself creates the creatures of this world and then becomes a cause of their death and eats them up. Dharam Dass, that goddess even did not reveal the secret of "Purush" to Vishnu. See her play. She hid the nectar but spread the poison (faults like worldly pleasures, disorders, cheating etc.) among all the creatures of this world. It is due to this poison that again & again people fall a prey to hell and eighty four lakh (8,400,000) species."

जोति काल दूजा जिन जानो । निरख धर्म सतहि उर आनो ।

प्रगट सोइ तोहि कहूँ समझाई । धर्मदास परखहु चित लाई ।

जस प्रगट तस गुप्त सुभाऊ । जो रहै हिरदय सो बाहर आऊ ।

"Dharam Dass, do not consider Jyoti (Ashtangi) and Kaal (Niranjan) as separate.

Niranjan is the master of the three Lokas and mother Ashtangi is the creator of the whole world. All the works of Ashtangi come within the circle of Kaal. This world is the domain of Kaal. Only that person can realize God who understands this detail of Kaal, worship his Guru and then realizes God from within himself."

"Dharam Dass, I shall explain this clearly to you. Pay attention and listen carefully to what I say. The truth, i.e., our Master (God) is visible at some places where He manifests of His own will, and at other places He is hidden. When we realize that truth within ourselves, then He manifests. When we say that he is present in each and every particle, then how is He hidden? Now That Truth is present in our body behind our eyes and we try to find Him outside. In fact this whole chain of events is there to confuse the souls or living creatures."

"Dharam Dass, face is the mirror of heart. When a person is happy, then that happiness is visible on his face. Similarly when happiness in the form of God is present in the heart, then that happiness also manifests outside. Where ever be the lamp burning, the light comes out. Similarly the light is inside us but to see it outside we have

to bow to Sat Guru. For by the grace of Sat Guru only, the inner light gets manifested."

देखत जोत पतंग हुलासा । प्रीत जान आवै तहि पासा ।

परसत होवै भस्म पतंगा । अनजानै मरे तिस अंगा ।

जोत स्वरूप काल अस आही । कठिन काल यह छाडत नाही ।

"A moth loves the lamp. It becomes happy on seeing the lamp burning. It goes near the lamp and dances around it. It then tries to catch the light of the lamp and in this attempt burns itself. Kaal Nirajan is like that light. He has entangled the creatures in the net of illusive worldly things. It is very difficult to come out of this net."

कोट विषन औतार सब खाए । ब्रह्म रुदर खाए नचाए ।

करुन बिपत जीव का कहि हूँ । पुरख वचन निज सहजै रहि हूँ ।

"Dharam Dass, this Kaal has consumed crores (10,000,000) of Vishnu like incarnations. All of their austerities and devotions were snatched by him. Brahma & Shiva were made to dance to his tune. They were caught in his net and ultimately consumed. Dharam Dass, I cannot describe the innumerable ways by which

Kaal troubles the creatures. Nobody can escape the net of illusion cast by Kaal."

"Yes only that jeev or creature can escape this net who obeys Purush and comes to the refuge of saints. Such a person gets initiation from the saints, practices Naam and realizes God, within himself."

सवा लाख जीव नित प्रति खाई। निराकार अस काल कसाई।

"Dharam Dass, Kaal is such a ruthless butcher that he consumes one and a quarter lakh (125,000) creatures daily."

धर्मदास वचन

चौपाई

धर्मदास कहै सुनहु गुसाई। मोरे चित इक संसे आई।

अष्टंगी सत्पुरुष उत्पानी। जा विध उपजी सो हम जानी।

Dharam Dass again requested Kabir, "Oh Lord, I have understood that mother Ashtangi was created by Sat Purush as explained to me by you. But a new doubt arises in my mind. Kindly remove my this doubt."

पुन तहि ग्रास कीन्ही धर्मराई । पुरुष प्रताप ते बाहर आई ।

सो अष्टंगी अस छल कीन्हा । गोई पुरुष प्रगट जम कीन्हा ।

"Kabir Sahib, I have understood that Niranjana ate up even Ashtangi. Then she came out with the grace of Akaal Purush." Guru Granth Sahib also mentions like this:

"Om Kanya grassi"

"Omkar devoured Kanya". Then Purush sent Jogjeet Bhakat and she came out as per His instructions. And deception was practiced by her when she came out. She hid Akaal Purush but revealed Niranjana (Kaal) only.

पुरुष भेद नहीं सुते बताया । काल निरंजन जोत लखावा ।

येह चरितर कस कीन्ह अष्टंगी । तज सत्पुरुष भई जम संगी ।

"Sat Guru, I know that Ashtangi did not tell her sons the secret of Akaal Purush who had created her. Instead she told them about Kaal Niranjana. Ashtangi gave up Sat Purush and surrendered to Kaal (Dharam Raj). Why did she do it? Kindly explain it to me."

कबीर वचन

चौपाई

धर्मदास सुन नार सुभाऊ। अब तोहि प्रकट बरन सुनाउ।
होइ पुत्री जहि घर माही। अनेक यतन परतोखहि ताही।
बसन, भछन सुख सेज निवासा। घर बाहर सब तहि
विश्वासा।

Kabir said to Dharam Dass, "I now explain to you in detail the nature of a woman. When a girl is born, then her parents bring her up looking after her in various ways. They give her good clothes to wear and nourishing food to eat and comfortable bed to sleep. After she grows up, she looks after the house-hold work. People trust her in the house and outside the house."

जग कराए दे पिता माता। विदा कीन्ह हित प्रीत सिउ ताता।
गई पुत्री जब स्वामी गृहा। रति-रंग ताम गुण नेहा।
मात पिता तिन सब विसरावा। धर्मदास अस नार स्वाभावा।
ता ते आदिया भई बिगानी। काल रंग होए रही भवानी।

"Dharam Dass, when the girl becomes of marriageable age, the parents perform a religious ceremony and send the girl with her husband to

her in-laws house. At the time of this separation, the girl weeps and parents feel pain. Leaving her parents, brothers, sisters and friends when this girl reaches her husband's house, she gets absorbed in the qualities and love of her husband and forgets all, including her parents."

"Dharam Dass, this is the nature of women. It is because of this nature that even Aadi Bhavani became indifferent after reaching her husband's house. She forgot Akaal Purush her father, and was absorbed in the qualities of Niranjana. That is why she did not tell her sons anything about her father and talked of her husband, Niranjana only."

धर्मदास वचन

धर्मदास बिनती चित लाई। ज्ञानी मो कउ कहु समझाई।

यिह तो सकल भेद हम पाई। अब ब्रह्मा की कहो उपाई।

आदिया सराप ताहि को दीन्हा। तहि पाछे ब्रह्मा कस कीन्हा।

Dharam Dass said to Kabir, "Oh, Lord, you were kind enough to accept my request. I have understood the secrets told by you. Now kindly tell me about Brahma. What did happen

to him afterwards? What did Brahma do after Bhavani's curses ?"

कबीर वचन

चौपाई

धर्मदास हम सब कुछ जानी । भिन्न-भिन्न सब कहूँ बखानी ।

ब्रह्मा मन महिं कीन्ह उदासा । तब चल गए बिषन के पासा ।

Kabir said, "Dharam Dass, I remember everything. I shall tell you about it in detail. Brahma was very grieved and dejected after he got the curses 'Then he went to Vishnu."

जाइ बिषन सिउं बिनती लाई । तुम हो बन्ध देवन के राई ।

तुम पर माता भई दयाला । हम तो सराप बस भए बेहाला ।

निज करनी फल पावा भाई । किह बिध दोख लगावा माई ।

अब अस जतन करहु भ्राता । चले परिवार बचन रहे माता ।

Brahma requested Vishnu and said, "Vishnu, you have become head of all the Gods. Kindly do a favor to me. Presently the mother is very kind to you. She will agree to whatever you say. I have got the curses for whatever I did. Gather thistles and expect pickles. I did something wrong. Expectedly the result would

have been bad. I cannot blame mother. You, kindly, find a way so that mother's curse also holds true and my children also prosper."

कहै विषन छोड़ो मन भंगा । मैं करहूँ सेवकाई संग ।

तुम जेठे हम लहुरे भाई । चित सहंसे सब देहु बहाई ।

जो कोई होइ है भक्ता हमरा । सो सेवे तुम्हरे परिवारा ।

After listening to Brahma, Vishnu said, "Don't feel sorry. I will do something for you. You are my elder brother. Remove all doubts from your mind. I shall tell my devotees that they worship your children. Whenever my devotees start any work in the world, then they will serve your children (Brahmans). In other words, when ever a new work, like marriage, is started, then they will consult Brahmans for the auspicious time, give them donations and feed them."

छंद

जग माहिं ऐसी दृढ़ाइ हूँ, फल पुन आसा जोई हो ।

यज्ञ धर्म करै सब पूजा, द्विज बिना नहि होई हो ।

जो करे सेवा द्विजन की, तहि महा पुन प्रभाव हो ।

सो जीव मो को अति प्यारे, राखो निज ठाव हो ।

Further Vishnu said to Brahma, "I will infuse such a firm faith in my devotees in the world that they will not perform any ritual without the help of Brahmins. Whosoever serves the Brahmins will get fruits of great virtue. Those who serve your children will be my beloveds. My devotees will worship your children or descendents in this way."

दोहा

ब्रह्मा भयो आनन्द, जबै विषन अस भाखिओ।

मेटिओ चित के डंड, तब ब्रह्मा हरखत भयो।

When Vishnu told Brahma all that has been mentioned above that his children (descendents) will be duly recognized, Brahma became very happy and his sorrow disappeared.

चौपाई

देखहु धर्मन काल पसारा। इन ठग ठगयो सकल संसारा।

आसा दे जीवन भरमावे। जन्म पुनि ताहि सतावै।

Kabir said to Dharam Dass, "See how Kaal has spread his net. How he cheats the creatures through the Brahmins in this world. He creates

hopes in people and confuses them. He troubles them birth after birth."

“जहां आसा तहां बासा”

Kaal orders the births of men according to the hopes in their minds. Caught in hopes, the soul is born again and again and thus is caught in the wheel of eighty four.

जस गंजन इस सब का कीन्हा । सो जग जानहु काल अधीना ।

जानत है जग होइ न शुद्धि । काल अपरबल हरयो बुद्धि ।

मन तरंग में जीव भुलावा । निज घर उलट न चीन्हे ज्ञाना ।

"Those who follow Brahmins and astrologers, will be caught by hopes. They will be under Kaal. They will be led astray again and again and will be born again and again. People know that they have not been benefited in this world. Yet Kaal will defile their intellect and keep them engaged in bad deeds involving cheating and theft. They will not be allowed to approach goodness or virtue."

"Look, what else does Kaal do? He makes people follow their own mind. Whatever be the loss, they do what the mind dictates them to do. They are not allowed to even try to know and

recognize their true home (the region of Sat Purush)."

चार खानियों का हाल

धर्मदास वचन

धर्म कहै सुनहु गुसाईं । तब की व्यथा मोहि कहु समझाई ।

तुम प्रसाद जम का छल चीन्हा । निसचय तुम्हरे पद चित दीन्हा ।

भव डूबत गहि मोको राका । शब्द सुधा सभू हित भाखा ।

Dharam Dass thanked Kabir Sahib very much and said, "Oh Lord, you have been extremely kind to me in explaining all the details. With your grace, I have come to understand the fraud and deception practiced by Kaal God. You have blessed me by your feet and developed my faith in you. I too was being drowned in this region of Kaal. You showered your grace on me and saved me from its sorrow and pains. Oh Sat Guru, you caught me by the arm, gave me the secret of sound current and thus helped me to find out Satlok."

अब वुह कथा मोहि समझाउ । चार खानि की संघ लखाउ ।
चार खान का बूझऊ भाउ । भिन्न-भिन्न मोहि बरन सुनाओ ।
चौरासी लाख जोनी धारा । केती जून केता विस्तारा ।

Dharam Dass said to Kabir, "Oh Lord, now you kindly tell me in detail about the four types of genera about which you talked earlier. How were different species created? How were they classified in different types of genera? Kindly explain 'Andaz', 'Jeraj', 'Udbhij' and 'Setaj'. Who are their lords? How do these 84 lakh (8,400,000) species evolve? How many varieties are there in these species? How did they multiply? Kindly explain all this to me?"

कबीर वचन

चौपाई

कहै कबीर सुन धर्मन बानी । जोन भाव तोहि कहूँ बखानी ।
भिन्न भिन्न तोहि कहूँ समझाई । तुम से संध न कछु चुराई ।
नौ लख जल के जीव बखाना । चतरदस पंछी परमाना ।
किरम कीट सत्ताईस लाखा । तीस लाख अस्थावर भाखा ।
चार लाख मानुख परमाना । मानुख देहि परम पद जाना ।
और जून परचय नहीं पावै । तत हीन भव भटका खावै ।

Kabir, Said, "Dharam Dass, listen carefully to what I say. Whatever you ask, I shall tell you about the different varieties of that without hiding anything. There are nine lakh (900,000) varieties of water creatures and fourteen lakh (1,400,000) varieties of birds (egg-born creatures). Twenty seven lakh (2,700,000) varieties of insects and thirty lakh (3,000,000) varieties of trees. Yaksh, Kinnar Gandharav, Gods, Goddesses and men number four lakh (400,000). In this way the total comes to 84 lakh (8,400,000) varieties of creatures. Dharam Dass, man is the best of them all. He is also called top of the creation."

"The Christians say that man is made in the image of God. Hindus say that God resides in this body which is His manifestation. Only man has the good luck to realize God. The only way to meet God is to be born as a human being. The insects, animals, birds etc. cannot meet Him because they do not have, unlike men, the five Tatvas (five elements) in them. That is why they go astray in the round of eighty four."

धर्मदास वचन

धर्मदास नायो पद सीसा । यह समझाइ कहु जगदीसा ।

सकल जोन जो एक समाना । किस कारण नहीं एक सम ज्ञाना ।

After listening this, Dharam Dass bent at the feet of Kabir and said, "Oh Lord, kindly tell me why creatures of all species, being similar to other creatures in their species, behave differently. All men have five Tatvas (elements). All animals have four Tatvas and all birds have three Tatvas. Yet one man is peaceful and other is angry in nature. One cow can be milked easily and the other cow runs after the milkman to hit him. Why is the difference?"

सो चरितर मोहि कहु समझाई । जहि ते चित सहंसे मिट जाई ।

Dharam Dass said to Kabir, "Sat Guru, what is this skill of Kaal? Kindly explain it to me clearly so that also my doubts are removed."

चौपाई

चार खानि जीवन की आही । तत्त विसेख अहे पुन ताही ।

सो अब तुमउ कहु बखानी । एक तत्त अस्थावर जानी ।

Kabir said, "The four genera (Andaj, Jeraj, Setaj and Udbhij) of creatures have their own special Tatvas. I tell you about them in detail."

उखमज दोइ तत्त परमाना । अंडज तीन तत्त गुण जाना ।

पिण्डज चार तत्त बहु कहीए । पाँच तत्त मानुख तन लहीए ।

तां ते हेइ ज्ञान अधिकारा । नर की देह भगत अनुसार ।

Udbhij, i.e., the insects have air and fire as two Tatvas (elements). Andaj genus has three (water, air and fire) Tatvas and birds (born out of eggs) belong to this category. Four legged animals belong to Pindaj genus. They have four (water, earth, fire and air) Tatvas. Man has all the five Tatvas (water, earth, air, fire and ether). Man has got intelligence (which belongs to ether Tatva) and it is due to this that he is able to acquire knowledge. Therefore man gets the credit of devotion to God. Only man, through devotion, can come out of the wheel of eighty four."

धर्मदास वचन

धर्मदास इक बिनती कीन्हा । कौन-कौन तत खानहि दीन्हा ।
अण्डज और पिंडज के अंगा । उखमज और असथावर संग्गा ।
सो साहिब मोहे वरन सुनाउ । करो दया जन मोहे दुराउ ।

Dharam Dass requested Kabir and said, "The four genera (Andaj, Pindaj, Udbhij and Asthavar) were created. Kindly have mercy upon me and tell me in detail about them and about the various Tatvas that they are composed of."

कबीर वचन

छंद

सतगुरु कहै सुन दास धर्मनि, तत खान निबेरनो ।
जाहि खानि तत्त जो दीन्हों, कहो तुम सो टेरनो ।
खान अण्डज तीन तत्त रहि, आब वाई तेज हौ ।
अचल खान तत्त एक ही, तत्त जल के बेग हो ।

Sat Guru Kabir explained further and said, 'Andaj genus has three (water, air and fire) Tatvas and Anchal genus (vegetables etc.) have only one, water Tatva."

सोरठा

उखमज तत्त दोइ बड़ तेज सम जानीए।

पिण्डज चारहुं सोइ पृथ्वी तेज आब बाइ सम।

Ukhmaj genus (insects) has two (air and fire) Tatvas, other three Tatvas are negligible. Pindaj genus (creatures with four feet, animals) have four (earth, water, air and fire) Tatvas.

चौपाई

पिण्डज नर की देह सवारा। तां महिं पाँच तत्त बिस्तारा।

तांते ज्ञान होए अधिकाई। गहे नाम सत लोकहि जाई।

Among the Pindaj genus, man has got five (earth, water, fire, air and ether) Tatvas. Only man qualifies to acquire knowledge. Man gets initiation from a Sat Guru, practices Naam-Simran and returns to his home, Satlok, In this way he escapes the wheel of eighty four. A similar statement occurs in Guru Granth Sahib :

लख चउरासीह जोनि सबार्इ ॥ माणस कउ प्रभि दीई वडिआई ॥

इसु पउड़ी ते जो नरु चूकै सो आइ जाइ दुखु पाइदा ॥

(आ.ग्रं. पृ. 1075)

धर्मदास वचन

चौपाई

कहे धर्मदास सुण बन्दी छोरा । येह संसे मेटो प्रभ मेरा ।

नर नारी तत्त सम सब माहीं । एक सम ज्ञान सबन को नाही ।

Now Dharam Dass offered prayers to Kabir Sahib. He bent his head at his (Kabir's) feet and said, "You are free from all bondages. You are God incarnate. But I have a doubt in my mind. You are all-knowing. Therefore, kindly remove my this doubt.

All men, women and other creatures have similar Tatvas. All human beings have five Tatvas & four-legged animal have four Tatvas. But I don't understand one thing as to why is there the difference in nature between man and man or between an animal and another animal ? Kindly remove my this doubt completely. Oh my Lord, one child is so capable that he becomes as IAS officer, he understands immediately

whatever is told to him. On the other hand there is another child. We try our best to teach him. Even teachers put in their best efforts. But this child does not learn even A,B,C. Some one is so learned that he explains Vedas all by himself whereas the other fellow does not understand Vedas at all. Why is this big difference?"

दया शील संतोख छिमा गुण । कोई सून कोई बुद्ध होए पुन ।

कोई मानुख होइ अपराधी । कोई सीतल कोई काल उपाधी ।

Dharam Dass said further, "Kabir Sahib, how is it that one person has so much mercy, contentment and intelligence, whereas the other person has none of these qualities and understands nothing? Some people are so sinful, criminals and frauds that one is astounded to listen about them. Oh Lord, if everything is inevitable, then why do we get offended? How is it that one person is so cool and polite that he does not give up his politeness even if he is abused and beaten up? Whereas there is another person who does not have an iota of politeness, he quarrels for each and every thing. He believes in tit for tat. Kindly explain to me the reasons of all variations."

कोई मारे जीव करै आहारा । कोई जीव दया उर धारा ।

कोई इक ज्ञान सुने सुख मानै । कोई काल गुण बाद बखानै ।

नाना गुण किम कारण होई । साहिब बरन सुनावहु मोही ।

Enquiring further, Dharam Dass said, "Please tell me why do some people kill the creatures and eat them up? They hunt rabbit and quails for their food. A hunter keeps dogs for hunting. Also there are people who are always busy in doing good to others. They love all. They don't quarrel with anybody and feel happy when they listen to a discourse in a Satsang. Oh Kabir Sahib, why are these people different in temperament when they have got the same Tatvas of fire, water, earth, air etc. ? This is a big doubt in my mind. Kindly remove this doubt by your kind words."

कबीर वचन

चौपाइ

धर्मदास परको चित लाई । नर-नारी गुण कहूँ समझाई ।

चारों खान जीव भरमावा । तब ये नर की देही धरावा ।

देह धार छोडहि जस खाना । ताको तैसा उपजै ज्ञाना ।

To remove the doubts of Dharam Dass, Kabir said, "Dharam Dass, listen carefully and with love what I say and keep it firmly in your mind. I shall explain to you as to why people have different temperaments- some are of very hot temperament and other are very humble in nature. A creature is entangled in four genera (Udbhij, Jeraj, Setaj and Andaj). He has been born sometimes as a dog, sometimes as a donkey and sometimes as a cat in the wheel of eighty four lakh (8,400,000) species. A man's temperament keeps on changing due to these 84 lakh species. When a man dies, he is born into 30 lakh (3,000,000) varieties of insects, 14 lakh (1,400,000) varieties of birds, 9 lakh (900,000) varieties of water creatures and 4 lakh (400,000) varieties of Yaksh, Kinnar, Gandharav, Gods, Goddesses and human beings. The superior most species is that of man and one gets it after being born in 84 lakh species. He carries the impressions of all his previous lives, when he is born as a man. If his acts were good, he gets a good reward and if his deeds were evil, he gets a bad reward. If you sow barley in your fields and then recite religious books, hold worship for the whole night, and request God saying, "Oh God, I had to sow wheat. But I sowed barley. Kindly

transform the barley into wheat." You will eat barley only. Therefore, good deeds bring good reward and evil deeds and evil thoughts will definitely bring bad rewards. Evil begets evil."

लछन और अपलछन भेदा । सो सब तुम सिउ कहूँ निखेदा ।

प्रथम कहूँ अण्डज की खानी । एक एक कर कहूँ बिलछानी ।

आलस निद्रा ताहि को होई । कामी क्रोधी दरिद्री सोई ।

Now Kabir started explaining to Dharam Dass in a much better way. He said, "Dharam Dass, all jeevas have good and bad Karmas and accordingly they have good qualities and defects. First of all I shall tell you in detail about those creatures who are born out of eggs. It is the law of the creator that a creature has to pass through four genera. After experiencing 84 lakh (8,400,000) varieties of species, one is born as a cow and then after cow, one gets the human birth. It takes billions of years to complete one such cycle.

There is also another path. It is that when passing through 84 lakh species, may be animals, birds, insects or trees, one may be seen by a complete saint. Then that creature is born as a human being. That cow, whose milk is taken by a

complete saint, will be born as a human being. That horse on which a complete saint rides, will become a man. That insect, which is run over by a complete saint, will become a man.

If any bird of the Andaj genus is seen by a saint, that bird will be born as a human being. But that man will have the nature of birds. He will be restless like birds. Such a person will be lazy, lustful, wrathful and full of all faults involving worldly pleasures. Such a person will postpone every work for tomorrow. He will be so lazy that he will think it difficult to get up from the bed to wash his hands. He would say that somebody should help him wash them there only."

चोरी चंचल बहु अधिकाई । तृष्ण माया अधिक बढ़ाई ।

निन्दा चुगली ताकउ भावै । घर बन झाड़ी अग्नि लगावै ।

A man, coming from the Andaj genus, would like to commit theft. He is restless by temperament, like a bird leaving the ground and then sitting here this moment and there next moment. Similarly this man does not stick to one place and one word. Sometimes he says one thing and then another, he goes on changing his statements. In work, he attaches more

importance to theft. He steals anything and puts it in his pocket. Dharam Dass, his heart burns with the fire of desires and ambitions. Sometimes he desires this thing and sometimes another thing. If he gets a bicycle, then he starts thinking of possessing a motorcycle even if he has to commit theft or sell drugs. Therefore such people remain entangled in this type of work.

Such a person likes slander and back-biting. If a saint tells him something good, he even blames him (saint) and says, "That saint is no good. He does not know how to talk. He is full of all the faults and worldly desires. He cheats money from people. He does this. He does that." The saint might not be doing any such thing but this man spreads slanders and back-bites and thus washes others' dirty linen. Such a person is happy when he makes two people fight with each other. Wherever he goes, he will try to create trouble. If his father says anything to him, he would object and he would burn the whole house at once."

दूत भूत सेवा मन लावै । कदी रोवहि कदी मंगल गावै ।
देखत देख और पुनि काहूँ । मन महिं भखे बहु पछताहूँ ।
बाद बिवाद सबन सिउ ठाने । ज्ञान ध्यान कुछ मन नहीं आने ।
गुर सतगुर नहीं चीन्हें भाई । बेद सासतर सब देइ उठाई ।

"Dharam Dass, such people worship the ghosts and the tombs of the dead. Sometimes they also worship trees. If something happens, they start crying immediately and sometimes they sing songs of happiness. Sometimes they feel very happy after doing the work and the next moment, they repent at heart for the work done by them. "Why have I done this? Why have I done this in this way ?" Such doubts never leave them. They argue and quarrel with all. If a saint given them sermons on Gita, they would start arguments about Gita. Even if they don't know anything about Gita, they would start quarrelling with the saint on the subject of Gita. They indulge in useless arguments. They persuade others to agree with them. They interrupt other's talk. They quarrel with the saints and blame them for cheating people. They are ignorant about Vedas but they discuss knowledge and meditation with all. Such people do not pay any attention to Sat Guru, saying that he (Sat Guru)

is as good a human being as they are. They consider Vedas, Scriptures, religious books etc. as useless. They ask the saints to remove Vedas etc. otherwise they get ready to fight and kill."

आपे नीच ऊच मन होई। हम समसर नहीं दूजा कोई।

मैले बसतर नहीं अनहाई। आँख कीच मुख लार बहाई।

पासा जुआ चित मन मानै। गुर चरनन नहीं निस दिन जाने।

कुबरा मूढ़ ताहि पुन होई। लम्बा होइ पाँव तहि सोई।

Dharam Dass, such a person sometimes becomes very humble and says that he is servant of the servants and sometimes he is so full of ego that he treats others as negligible in a competition. In ego, he says that he would kill each and everybody."

"Dharam Dass, such people are fond of wearing dirty clothes. They don't like bathing and dirt oozes out of their eyes. The saliva flows out of their mouth. They have no desire to remove this dirt. Such is their nature."

"Such people play a game of dice. They also gamble. They pay no attention to Guru. They are least interested in devotion. They are fond of playing cards. When he is playing cards

and somebody comes to inform him that his mother is ill, he would say, "Call the doctor, I am coming in a while." He again starts playing cards. The second message comes. "Your mother is near death." He would reply. "Continue the cure. What will I do after reaching there? I am not a doctor. I will come after the game." The message comes again. "Your mother is dead." He replies, "Give her a bath and then dress her up. I am reaching shortly." Again the message comes, "Come at least now. Funeral procession of your mother is going to start." Then he says, "Take my mother to the cremation ground. I shall reach there." There his mother is put on fire. In the evening, people return to their homes. In the mean while he also reaches and says, "I am really sorry that I did not find time"

Such people cannot get away from cards and gambling. The police also punishes the gamblers but they are not ashamed. After death, they go to hell and are beaten by the messengers of death. They have no knowledge of surrendering to the Guru. It does not appeal to them to love the Guru and listen to him. Just as sugar-candy tastes bitter to a donkey, similarly talks of the saints are not liked by these people. Their face and body resembles a hunch-back

person. Their feet are long and they talk like a stupid person."

छंद

येह विध लछन मैं कहा, तुम सुनहु धर्मन नागरा ।
अण्डज खान न गोई राखूँ, कहूँ खान उजागरा ।
येह खान बरणन तोहि सिंउ, कहूँ अब कछु नह छुपावहूँ ।
खान बानी सबै कहूँ, जीव धोखा सगल मिटावहूँ ।

"Dharam Dass, you are my very dear servant and son of God. I have explained to you the indication of the human beings coming from birds which in turn are the creatures born from Andaj genus. I have told you about their temperaments. I have not kept anything secret. Now I shall tell you about the remaining genera in detail. I shall not hide anything so that there remains no doubt in your mind. You listen carefully."

सोरठा

दूजी खान सुभाव ताहि, लछ सिंउं कहूँ ।
उखमज ते जीउ आवा, नर देही जिन पाया ।

"Dharam Dass, now I tell you about the second genus. I shall tell you about the temperament and the way of living of people coming from this second genus (Udbhij genus, i.e., insects, lizards, snakes, scorpions etc.)"

चौपाई

कहै कबीर सुनहु धर्मदासा । उखमज भेद कहूँ प्रगासा ।

जाइ सिकार जीव को मारै । बहुत आनन्द होई तहि को खावै ।

Kabir said, "Dharam Dass, listen carefully. A person coming from Udbhij genus has the temperament of a hunter. He feels happy in killing the creatures."

मार जीव जब घर कौ जाई । बहु विध रिन ताहि पुन खाई ।

"Dharam Dass, when a person coming from Udbhij genus hunts the creatures and bring them home, he fondly eats them and relishes their meat."

निन्दे नाम पान को भाई । गुर को मेट करै अधकाई ।

निन्दे शब्द और गुरुदेवा । निन्दे चौका नरीयर भेवा ।

बहुत बात बहुत बुरीयाई । कथे ज्ञान बहुत समझाई ।

झूठा बचन सभा में लाई । टेढ़ पाग छोर उर माही ।

"Dharam Dass, such a person criticizes the saints who give initiation."

(It was a custom, at the time when Kabir was living, that worship was done at the time of initiation and white sweets, coconut and white cloth were used during initiation.)

Kabir said, "Such a person condemns all these things. He says that the saint has collected all these things for using them at his own home and thus he talks of false things among the people. Such a person wears a bent turban. He tells lies in the meeting. One sign of his recognition is that one end of his turban comes out of the turban."

दया धर्म मन महिं नहीं आवै । करहि पुण्य तेही हासी लावै ।

माला तिलक अर चन्दन करई । हाट बाजार चिकन पट फिरई ।

अन्तर पापी ऊपर दया । सो जीव जम को हाथ विकिया ।

लम्बा दंत और बदन भयानक । पील नैन ऊच अति पावन ।

"Dharam Dass, such a person will have no compassion in heart. He won't Talk anything about religion. Having killed a creature, he will always be ready to eat its raw meat. He will laugh at those who perform holy acts.

For example some people would say. "Oh you good man, you are really stupid. Why did you donate Rupees five to the Dera (a place where Guru resides and religious congregations are held). These five rupees could be spent on your children and they could be fed with apples."

"Dharam Dass, such people would themselves count the beads of a rosary, put a vermilion on their forehead and talk of religion among people. But they would do all this with the aim of cheating money from the people. If somebody does not give money to them, they would even quarrel with him. Such a person would ask for donations from the shops in the bazar, wearing silken clothes. Such a person would have evil at heart but outwardly, his behavior will be like a devotee-heron."

When standing in water, the heron appears as a very gentle white colored bird. But its reality becomes apparent when it catches the fish the moment it (the fish) comes near it and then it devours the fish. Kabir compares this person with a heron. Such a person would be handsome to look at but would be a fraud and a deceit at heart.

"Dharam Dass, such a person falls a prey to the messengers of the god of death."

"Dharam Dass, you can identify this man through another way. Such a person would have long teeth and horrible body. He has yellow eyes. Such a person has got a squint. A squint eyed person is very clever and cunning. Generally people also say that if a person has a squint, one should beware of him."

छंद

कहै सतगुर सुनहु धर्मन, भेटया तुम मोहि को ।

कछु न तोहि दुराइ हूँ, जो बूझो तुम मोहि सिउ ।

सोइ सगल भेद बताइ हूँ, अब खान लछन तोहि को ।

एक एक बिलोइ छाणू, खान उखमज भेद को ।

Now Kabir said, "Dharam Dass, you have become my servant. I have not kept any secret from you because I am happy with your service."

When a disciple regards his Guru as God, then Guru also does not hide anything from the disciple. A teacher always wishes that his student becomes better than him. A teacher feels honored when his student stands first in the

class. Similarly the saints are also merciful. They also want that their disciple, giving up all worldly pleasures and defects, realizes God and there is an increase in his glory. In the same way, Kabir has explained all the secrets to Dharam Dass.

सोरठा

तीजी खान स्वभाव अचल खान की जुगत हो ।

नर देही तिन पाइ ताके लछ अब कहूँ ।

"Dharam Dass, trees, plants, mountains etc. come under the category of the third genus. It is also called Achal (or immovable) genus. I shall now describe the characteristics of the persons coming direct from this genus. I shall give you complete information about their temperament."

चौपाई

अचल खान का कहूँ सन्देशा । देह धरे होवहि जस भेसा ।

छिनक बुद्ध होवहि जीओ केरा । पलटत बुद्ध न लागै देरा ।

"Dharam Dass, listen about the human beings coming from the genus constituting trees, plants and mountains etc. Such a person will be of unstable intellect. One moment he does such

a work that people of the world appreciate it and he also becomes happy. But the very next moment, he would reject his own work. Such a person is of small intellect and he does not take much time to think in the opposite direction. He is praising this moment and the very next moment he would start abusing."

झग्गा फेंटा सिर पर पागा । राज द्वार भल सेवा लागा ।

घोड़े पर करहि असवारा । तीर खड़ग और कमर कटारा ।

इत उत सैल तमासे जावै । पर नारी को सैन बुलावै ।

रस सिउ बात करै मुख बानी । काम बाण लागै जब आनी ।

"Dharam Dass, such a person will wear white clothes. He will also wear white turban on his head. He will be a security guard either of a high officer or in the court of a king. He will ride a horse and will keep an arrow and a sword tied to his waist. He will try to get pleasure by going to clubs and he won't mind spending any amount of money on this pursuit. How so much beautiful may be his wife, he will not pay attention to her but will try to have the company of the other woman by calling her through sings. He will try to trap people by his sweet talk. Such

a person is lustful. He indulges in worldly pleasures whenever he gets an opportunity."

पर घर रित करे चोरी जाई। बाँधे पकर राजा पै आई।

हासी करहि सकल पुन जाई। शर्म भाव उपजै तहि नाहीं।

छिन इक मन महि पूजा करई। छिन इक मन पूजा नह धरई।

"Such a person does not have money for going to clubs, seeing dances/dramas and pleasing woman, so he commits theft. When caught, he will be brought to the court of law or king. Dharam Dass, in this way this man's face will be blackened and he will be beaten by shoes and taken around in the form of a procession. People will laugh at him but he will be least ashamed. He will walk broad-chested and eyes projected out, as if he has not done anything wrong. For example we have seen such a person sitting shamelessly on a donkey, his face blackened and being taken around the bazaars. Dharam Dass, persons coming from Achal genus would sometime start worshipping like other devotees and the very next moment, they would throw out all the idols of gods and goddesses for they could not derive any benefit from this worship."

छिन इक मन महिं बिसारे देवा । छिन इक मन महिं कीजै सेवा ।

छिन इक ज्ञानी पोथी वाचा । छिन इक मन माहिं सगल प्राचा ।

"Dharam Dass, such a person starts worshipping gods and goddesses this moment and the very next moment, he forgets them and starts condemning them. Sometimes such a person would behave like the learned and realized men. And sometimes he would give up all such good behavior & learned talk."

छिन इक मन महिं सूरा होई । छिन इक मन महिं कायर सोई ।

छिन इक मन महिं शाहूकारी करई । छिन इक मन महिं चोरी धरई ।

छिन इक मन महिं कीजै धर्मा । छिन इक मन महिं कीजै अपकर्मा ।

"Dharam Dass, such a person talks like brave men sometimes and relates many long stories. And sometimes such a person acts like a coward. He would guide people to take a certain path and then hide himself like a coward. Sometimes he talks like a businessman and at other time he would commit thefts in the houses of other people. Dharam Dass, such a person sometimes talks of religion and doing good to others and sometimes when an actual

opportunity is there to do the good, he would do evil."

भोजन करत माथ खुजलाई । बाँह जाँघ पुन मीचत जाई ।

भोजन करत सोए पुन जाई । जो जगावै तहि मारन धाई ।

आँखी लाल होइ पुन जांकी । कहाँ तक भेद कहूँ पुन तांकी ।

"Dharam Dass, such a person eats with one hand and scratches his forehead with the other hand. During meals, he moves his arms here and there, spreads his legs now and then contracts them. After the meals, he would sleep at the dining place. When such a person is awakened from sleep, he would even slap you. He becomes angry easily and his eyes are always red. What else should I tell you about them?"

अचल खान का भेद धर्मन, छिनक बुद्धि होत है ।

छिन महि करके मेट डारै, कहूँ तुम से टेरे हूँ ।

"Dharam Dass, the intellect of the persons coming from the Achal genus is very unstable. They would start a thing this moment and would then stop it the very next moment. I have described all these characteristics in detail to you."

मिलै सतगुर सत जाको, खान बुध सब मेटही।

"Dharam Dass, I have told you about the temperament of the people coming from Achal genus. If such a person wants to escape from this circle, then he should go to a Guru, get initiation and go inside to meet the Guru in the form of sound current."

शब्द गुरु सुरति धुनि चेला।

(आ.ग्रं. पृ. 942)

'Word' is guru and Surti (capacity of the soul to hear the 'Word') is the disciple. Without a master, nobody has crossed the ocean of world till today and none can do it.

राम किशन ते को बड़े तिन्ही भी गुर कीन्ह।

तीन लोक के नायका गुर आगे अधीन।

Look, how important guru is! When Lord Krishna learnt that sage Durvasa had come at a nearby place, he went to him and said, "Kindly come to our home." The sage replied, "I am accompanied by 10,000 disciples. Will you be able to arrange for their stay and food?" Krishna accepted his condition.

The food was prepared for 10,000 people and brought to the sage for getting his blessing. The sage ordered Krishna to throw the food into the river as it was not upto the mark. And Krishna got the food, prepared for 10,000 people, thrown into the river immediately.

The food was prepared again. Durvasa was happy. Krishna requested him saying, "Oh Master, come and take rest in our palace." Durvasa put forward a condition for going to the palace. He said, "Instead of the horses, you and Rukamani will pull the chariot." Krishna went to Rukamani to seek her permission and told her that by doing this, their guru will be pleased. She said, "I have to please my husband. I shall do as you order me to do."

Rukamani and Krishna started pulling the chariot. 8 to 10 people were sitting in the chariot along with Durvasa. And Durvasa was hitting Krishna with the stick. The blood was oozing from his back. Having reached the destination, Durvasa embraced Krishna and said, "You and I have created history today. A master has come to the house of his disciple. I bless that you be the Lord of the three worlds!"

In this way even Krishna took the refuge of his guru and pleased him. Nothing is accomplished without taking the refuge of Guru.

मिलै सतगुर सत जाको, खान बुध सब मेटही ।

गुरुचरण लीन अधीन होइके, लोक हंसा पठावही ।

"Dharam Dass, a person, who sacrifices himself at the feet of his Guru, gives up his own thinking and follows his guru, is like that faithful wife, who gives up her parents and friends and is influenced completely by her husband. Her husband is very happy with her. Dharam Dass, even if a person has come from Achal genus, if he lives according to the orders of his Guru, gets initiation from the Sat Guru and practices listening to sound current, he will, residing at the feet of Sat Guru, reach Anami region (where pure souls reside)."

सोरठा

सुनहु धर्मदासा पिंडज लछन गुणहि जो ।

सो कहूँ तुम्हारे पास चौथी खान की जुगत जो ।

"Dharam Dass, now I tell you about creatures coming from Pindaj genus. It is the fourth genus and it has four Tatvas. It includes

cow, buffalo, horse etc. Now listen about the temperaments of the people coming from this genus."

चौपाई

पिंडज खान को लच्छ सुनाऊँ। गुण औगुण का भेद बताऊँ।

बैरागी होइ उन मत धारी। करै धर्म जो बेद उचारी।

"Dharam Dass, I tell you in detail about the dress, temperament, qualities and faults of the persons coming from Pindaj genus. Such people are ascetic. They keep a rosary in their hands and wear orange clothes. They put a mark on their forehead. They inspire other people to follow Vedas. They perform religious/fire rites as given in the Vedas."

तीर्थ और पुन योग समाधा। गुर के चरण चित पुन बाधा।

बेद पुराण कथे बहु ज्ञाना। सभा बैठ बात भल ठाना।

"Dharam Dass, such people will lay stress on taking bath at holy places, doing virtuous work and doing meditation through yoga. They will try to unite people to God & Guru. They will advise people saying. "Oh people, your Guru

only is supreme." They will preach that one cannot meet God without meeting a Guru."

"Dharam Dass, such people will preach Vedas among people. In good company, they will talk of the glory of Guru and tell them the way to find God. They will not like bad company and evil talk."

काम भोग कामनि सुख माना । मन शंका कबहूँ नहिं आना ।

धन सम्पत्त सुख बहुत सुहाई । सेत सुपैदी पलंग बिछाई ।

उत्तम भोजन बहुत सुहाई । लौंग सुपारी बीरा खाई ।

"Dharam Dass, depending upon the ratio of the different Tatvas (elements) present in their bodies, such people will have certain weaknesses. If water Tatva is more, they will be lustful. Even if they be saints, they will have this weakness. They will not have any doubt in their mind. They will love wealth and property. They will spread white bed sheet on the cot and will wear white clothes. They won't like poor, deficient food. They would eat the best of foods. They would consume cloves and betel-nuts."

खरचै दाम पुन्न महिं सोई । हिरदय सुधता करि पुन होई ।

चछू तेज ताकर पुन जानी । पराक्रम देही बल ठानी ।

देखो खड़ग सदा तहि हाथा । देख प्रतिमा नह नावै माथा ।

"Dharam Dass, such people will spend a lot of money in donation and meritorious/virtuous works and would thus try to purify their hearts. They would have faith that they would be doing a good work if they donated money and performed virtuous work."

"Dharam Dass, such people have glow in the eyes. They would have mercy and benevolence for the people. They would have a sword in the hand. They would bow their head when they see their beloved master, God."

छंद

बहुत दीन अधीन धर्मन ताहि जीव को जानिओ ।

सतगुर चरण निसदिन गहै सत शब्द निसचय मानिओ ।

एक एक बिलोए धर्मन कहो सत मैं तोहि सिओ ।

चार खान लच्छ भाखिउ सुनहु आगे मोहि सिओ ।

"Dharam Dass, people coming from Pindaj genus think themselves to be very poor and

small. accept it with certainty that such a person will pay attention to what the saints say."

"Dharam Dass, I have explained in detail the four genera and you have also listened with love."

I recollect an event here. Once Baba ji was giving a Satsang at Delhi. The topic was "Genera". After the Satsang, the secretary of that place asked Baba ji about the species he had come from. Baba ji said, "It is no use asking this. Even if I tell you the species, you won't believe. In this birth, you have been born as a human being. Therefore take God's name and listen to sound current. This round of birth & death will come to an end."

But he was adamant. His sons, daughters and daughter in-law were sitting beside him. Suddenly a monkey appeared there. Baba ji pointed towards that monkey and said, "You have come from this species."

The poor fellow got annoyed and went away. Baba Ji stayed there for two days but he did not come to Baba ji's room. Baba ji said, "Bring him to me. After all what has happened?" People said, "Ever since you told him that he has

come from monkey species, he has got annoyed." He did come at last. Baba ji said, "Gentleman, I had to speak the truth. If you asked this, taking me to be your guru, then you should have accepted that you have come from the monkey species. Do people not come from monkey species?"

In this way people sometime do not believe their Guru and get annoyed. God has done well that a man does not remember the species he has come from.

सोरठा

छूटे नर की देह जन्म धरै फिर आइके ।

ताके कहूँ सनेह धर्मदास सुण चित्त दे ।

Dharam Dass and Sat Guru Kabir now talk of life after death, i.e., what happens to a man in the next birth when he dies and leaves the body behind? Kabir said, "With love and affection, I shall explain to you everything about this."

धर्मदास वचन

चौपाई

और समरथ इक संसे आई। सो साहिब मोहे कहु सुनाई।
चौरासी लख योनि भरमावै। तब मानस की देही पावै।
येह विध मो को कहु समझाई। अब येह कैसे संध
लखाई।

Having listened to all the talks, Dharam Dass said to Kabir Sahib, "You have described to me the full details of the creation. But I still have one doubt. Kindly remove this also. Oh, my Sat Guru, you have given the description of eighty four lakh (8,400,000) species. After passing through all these species, a creature is born as a human being. You have explained each of them separately to me and I have understood them."

सो चरितर गुर मोहि बुझाई। मानुख जन्म धरे पुन आई।
लछन कौन होइ तह माही। सो साहिब कहिये समझाई।

"Oh Sat Guru, what is his temperament when a man dies and is reborn as a man? Many men die in a battle or in an accident. Which species do these men get after death?"

कबीर वचन

चौपाई

धर्मदास तुम भल विध जाना । सोइ चरितर तोहि कहूँ बखाना ।

Kabir said, "Dharam Dass, you have asked a good question. I shall remove this doubt as explained ahead."

जो नर अनिच्छत मर जाई । जन्म धरै मानस को आई ।

जो पुन मूर्ख न पतियाई । दीपक बाती दिउ जगाई ।

बहु विध तेल भले पुन ताही । लागै पवन तबै बुझ जाई ।

अगन लाइके ताहि जरावै । ये विध देही जीव धरावै ।

"Dharam Dass, if a man dies against his wish, then he is reborn as a man to complete the remaining years of his age. People ordinarily can not understand this secret because these confidential things are known only from within. If a lamp full of oil is extinguished suddenly by air, then it can be lighted again. Similarly the men who die suddenly are reborn as men in this world."

सूरा होवे रण के माही । भौ डर ताके निकट न आई ।

माया मोह ममता नहीं व्यापे । दुर्मत देख ताहि डर कांपै ।

सत शब्द प्रतीत कर मानैं । निन्दा रूप न कबहूँ जानै ।

"Dharam Dass, a brave person does not remember his wife and children in the battle field. The only thought in his mind is to either win the war or die while fighting. He does not think of fear. The enemy (those having evil thoughts) tremble at his sight.

This brave man only obeys the orders. He cares for nothing else except the orders. If the commander says, "Fire", he fires. If the commander says, "Throw away the tools," he throws away the tools.

Such a brave person obeys the orders of Guru. He has love for Guru and the sound current. He always keeps himself away from slander and back-biting.

सतगुर चरण सदा चित राखै । प्रेम प्रतीत दीनता भाखै ।

ज्ञान अज्ञान दोऊ को बूझै । सतनाम परचै ता सूझै ।

Kabir said, "Such a disciple remembers his Guru all the twenty four hours, day and night.

He loves the guru. He is humble at heart and considers himself as the son of God. He gets himself rid of the disease of greed, attachment and ego. He has love for the Sat Guru and trusts him completely.

Such a disciple clearly distinguishes between truth and falsehood, knowledge and ignorance, good and bad. He leaves his destiny in the hands of his Guru as he has come to know the reality about him (Guru).

Dharam Dass, all such things can be accomplished only if the person has been initiated by a complete saint and then he must have practiced and manifested his Guru inside himself. Such a disciple is only a successful disciple in reality."

सोरठा

जन्म-जन्म की मैल छूटहि, पुरख शब्द जो पावही ।

नाम अमोल जो गहे निहचल, अमर लोक सिधावही ।

गुर शब्द निहचल दृढ़ गहै, सो जीव अमर अमोल हो ।

सतनाम बल निज घर चलै, हंस करे कलोल हो ।

"Dharam Dass, the dirt collected during many births is washed away when a person gets initiation from a Sat Guru and then does the practice of sound current."

We have got the impressions of many previous births. Nobody knows the time since we have been in the round of birth and death in this world. We have been born as donkey, horse, plants, birds and even as a mountain in our previous births. Nobody knows since when this cycle has been going on. Had we got a Guru in one of our previous births, then we would not have been in this world today. And in case we got a Guru in a previous birth, then we might not have trusted him completely. How can these impressions of many births be removed ? The only way to remove these impressions is to get an introduction with a Guru. The guru has got the priceless Naam or 'Word' with him. This 'Word' cannot be purchased by paying any worldly thing. Even when kings and emperors got this 'Word' from a Sat Guru, they had it by humility and love. Who-so-ever has seen the 'Word' inside himself, he has seen it only through love. The saint or God cannot be purchased by money. The only way to reach God is through 'Word' and 'Word' is with the saints and it can be

had from them only by love. Word is a priceless gem and who-so-ever be the lucky person to get it, he will reach the immortal region (Satlok) and become immortal. To become immortal, you have to break all bindings or overcome all attachments. Only that person, who has loved his Guru and contacted the sound current inside himself, overcomes these attachments. All attachments and bindings will go automatically after this. The noose of the messengers of god of death will stand removed, the cycle of birth and death will cease and the soul (creature) will be entitled to meet God.

After knowing the secret of Satnam, the jeev (soul or creature) walks like a swan instead of a crow. At present we have the temperament of crows. Just as a crow eats the dirt and excreta, we also feel happy by consuming meat, eggs and liquor. But when we become swans, we shall enjoy in a different way. A swan eats pearls in Mansarovar. A person who practices sound current, reaches his true home with the help of true 'Naam' and lives there in peace with other swans (pure souls).

सोरठा

सतनाम प्रताप काल न रोके जीव को ।

देख बंस की छाप काल रहै सिर नायकै ।

"Dharam Dass, Satnam is so powerful that a jeev initiated by saints is not stopped by Kaal but instead Kaal bows his head to such a jeev when he (Kaal) gets his (Jeev's) introduction.

When a person dies and Kaal god finds him stamped with Satnam, he (Kaal) permits him to proceed ahead. Just as when we go to a foreign country, our passport is checked. If the passport is correct, then the officer permits us to go. If the passport has some deficiency or it is a false one, then we can even be arrested."

धर्मदास वचन

चौपाइ

चार खान का बूझिओ भाओ । अब पूछूँ सो बरन सुनाउ ।

चौरासी योनिन की धारा । किह कारण यह कीन्ह पसारा ।

Now Dharam Dass said to Kabir, "Oh my Sat Guru, you have explained to me the details of

the four genera. Now another doubt has arisen in my mind. Kindly remove my this doubt also."

Dharam Dass said further, "I don't understand why Kaal god has started this wheel of 84 lakh species. Could not Kaal god do without this cycle? Is this cycle meant for human beings, for the animals or for any other creature?"

नर कारण ये सृष्ट बनाई। जां कोई और जीव भुगताई।

सो साहिब मोहि बरन सुनाओ। कीजै कृपा बिलम न लाओ।

"Oh Sat Guru, kindly explain to me the purpose of the creation. Has this been created for men or for any other purpose or for punishing the Jeevas (creatures). You are Lord of the world. Please explain through your own mouth. I am quite disturbed due to doubts. Therefore, kindly, remove my these doubts without delay."

कबीर वचन

चौपाई

धर्मदास नर देही सुखदाई । नर देही गुर ज्ञान समाई ।

सो तन पाए जो आप जनावै । सतगुर भक्ति बिना दुख पावै ।

When Kabir heard the doubt of Dharam Dass, he said, "Dharam Dass, there is some peace in human species because a man can feel happiness and grief. A man can get initiation, do Simaran and realize God. This human body is an abode of God. This is like the last step of a ladder."

"This world is like a game of dice. And our dice is in one of the houses of eighty four. If the number on the dice comes out to be a good one, the game can be won and if the number is not good, then the other player kills our dice and we are again forced into the cycle of eighty four."

"Therefore, the human birth has the advantage that in this form, a man can get Nasm ('Word') from a Guru, practice repetition of Nam and see the 'Word' inside himself."

लख चउरासीह जोनि सबाई । माणस कउ प्रभि दीई वडिआई ।

इसु पउड़ी ते जो नरु चूकै सो आइ जाइ दुखु पाइदा ।

(आ.ग्रं. पृ. 1075)

Among the eighty four lakh species, the saints call the human body as an abode of God. Muslims call it "Top of the world creation." Christ says, "God created man in his own image." So man is a form of God.

In the human birth, one should give up ego and should worship Guru. No creature of any other species can have devotion for God. Only man is composed of five Tatvas, i.e., he is complete and only man deserves to meet God. Despite all this, Dharam Dass, man cannot understand this path till God Himself is not merciful. The blind man has no power to catch a man having eyes and reach his destination. Nothing is accomplished till the man having eyes himself offers his hand to the blind man and takes him to the destination.

"Dharam Dass, without devotion to Sat Guru, people eat grief, drink grief and bear grief. A drop of water is at peace only after merging in the sea. Otherwise this drop will become

sometimes hot and sometimes cold, i.e., this drop will always be grieved. Similarly when the soul merges in God, it will become God. Then no grief will touch it."

नर तन काज कीन्हों चौरासी । शब्द न गहै मूढ़ मत नासी ।

चौरासी की चाल न छाड़ै । सतनाम सिओ नेहूँ न मांडै ।

"Dharam Dass, this 'eightly four lakh species' is a big prison. If man wants, he can be free from this prison by devotion to Guru and practice of Shabad ('Word'). A Jeev is caught in the cycle of birth and death due to this 'eighty four'. Satnam or 'Word' is such a power that with its help, a Jeev (creature) can liberate himself from the cycle of birth & death. A man who follows the mind in his human birth and indulges in worldly pleasures of eating and drinking like animals, can never escape this cycle. Only Satnam or 'Word' can liberate you from the prison."

"If we do not have faith in Guru, do not trust and love him, do not serve him with body, mind and wealth and do not practice 'Word', then think for yourself, how can we be free from the influence of Kaal?"

फिर डारे चौरासी माहीं । ताही ते जीव चेतत नाही ।

बहुत भान्त कह कह समझावा । जीवन बिपत जान गहुरावा ।

नर तन पाए गहै सतनामा । नाम प्रताप लहै निज धामा ।

"Dharam Dass, caught in the cycle of eighty four, a Jeev cannot meet God. In this cycle, a Jeev may get a body of four elements (i.e. horses, donkey etc.), sometimes a body of three elements, two elements or one element. But God cannot be realized without a human body having five elements."

"We should make use of this human birth. If we do not worship God even in this human birth, when shall we then have devotion?"

"Dharam Dass, the saints advise people again and again in different ways but they are not awakened. When Sat Guru finds that jeevas are very grieved in this prison, then he holds Satsangs (holy congregations) and explains that there is a sound current in each one of us. Get initiation of this 'Word' from a saint, practice it, listen to this 'Word' and connect yourself to this 'Word' from within. But it is regrettable that even then the man does not follow the path shown by the Sat Guru."

Kabir said, "Dharam Dass, I came in Satyug, gave sermons and only sixteen people could get Naam ('Word') and God realization. I came again in Tretayug. Only twenty two people got the initiation and reached their home (Anami Desh)."

"Kaal has such a powerful influence over men that ordinarily no man is prepared to follow this path. When saints talk of meeting God, then people say that they are not free even for a minute. Some one is busy in eating and drinking and somebody in some other work."

"The people cannot estimate the amount of struggle put in by the saints to save them from the troubles of Kaal."

"Dharam Dass, a man becomes God himself when in this human birth, he understands Satnam and finds out its secrets. Others, who do not know this secret, remain in troubles throughout their life. A jeev (a man) qualifies to meet God only through Naam ('Word'). Through the power of 'Word' only he shall reach his true Home, where there is only peace and eternal happiness and no sorrow."

छंद

आदि नाम बदेह अस्थिर, पुरख जो जीयरा गहै ।

पाए बीरा बंस को तब, गुर कृपा मार्ग लहै ।

तज काग चाल मराल होवै, नीर छीर निखार कै ।

ज्ञान दृष्ट अदृष्ट पेखे, छर अच्छर पहचान कै ।

"Dharam Dass, that which is 'Aaadi Naam' is without body or covering or form. This is in motion and is indestructible. One end of the string of Naam goes upto the region of Purush. This Naam ('Word') is in existence since time immemorial. This very Naam is producing sound behind our eyes. This Naam creates Alakh and Agam regions and then from there IT enters Sach Khand. From here IT flows out as Satnam."

Guru Nanak describes that Purush in the "Mool Mantra" of Japuji Sahib as follows :

१ओं सतिनामु करता पुरखु निरभउ निरवैरु ।

अकाल मूरति अजूनी सैभं गुर प्रसादि ॥

(जपुजी साहिब)

That Purush has an indescribable form or appearance. He is beyond mind and speech. He is beyond intellect. Through remembrance, devotion, faith, Satsang (holy congregation) and True Master, that Omni-potent being is realized. Only a very lucky person can have this realization.

After coming out of Sach Khand, the Satnam current creates two regions, called Bhanwar Gupha and Daswan Dwar. Again Satnam stays in Daswan Dwar and emerges as a sound current. What is this Shabad (or "Word") or sound current?

सबदे धरती सबदे आकास । सबदे सबद भइआ परगास ।

सगली स्त्रिसटि सबद के पाछे । नानक सबद घटे घटि आछै ।

Shabad ("Word") is the Creator of the whole world. It is also its operator. It is this very Word which produces sound behind our eyes. When we get the initiation from a Saint, practice Naam simaran to retrace our consciousness from toes to a spot behind the eyes, only then something is accomplished.

Kabir says, "If we want to meet God, then we shall have to give up walking like a crow.

Walking like a crow means dirty habits. When we follow the path shown by the saints, we shall become Swans (Hans) and having drank the nectar, we shall be able to meet that 'Purush'."

"But we shall accomplish all this only when by the grace of Guru we practice Simaran. After a lot of practice, when we become swans (or pure souls), we shall be able to distinguish between milk & water, i.e., between truth and falsehood."

"It is essential to understand the difference between knowledge and ignorance. We get knowledge from the company of Saints. Going on pilgrimage, performing rituals, hypocrisy and offering to Gods etc. are all acts of ignorance. We get formless 'Word' from saints. This 'Word' is a current, a power. When we unite with it, only then we shall understand its significance. It is by the knowledge given by Sat Guru that we recognize the perishable and the permanent, i.e., Varnatamak (which can be described or written) and Dhunatamak (which can only be heard) 'Word', respectively."

सोरठा

निह अच्छर है सार अच्छर ते लख पावई ।

धर्मनि करो विचार, निह अच्छर निह तत्त है ।

Kabir said, "There are two types of Naam. One is 'Varnatamak Naam' and the other is 'Dhunatamak Naam'. Varnatamak Naam can be written and read. Dhunatamak Naam is the reality. Varnatamak Naam has been called Achhar and Dhunatamak as Niachhar. By Achhar or Varnatamak word we can study and do B.A., M.A. and Ph.D. but we cannot meet God. Niachhar word is first given by the Sat Guru in Varnatamak words and by Simaran this changes to Dhunatamak. For example if our Guru gives Satnam Word. This Satnam is Varnatamak but that Satnam, which is power, is the creator and sustainer of this world. Both the words are same. One is the reality and the other glorifies this reality and we have to catch the reality. The reality (Ni-achhar) has no color and no form."

धर्मदास वचन

चौपाई

धर्मदास कहै सुभ दिन मोरा। हे प्रभ दर्शन पायो तोरा।

मैं किंकर पर दाया कीन्हा। दास जान मुहि ये वर दीन्हा।

Dharam Dass said to Kabir, "It is a very fortunate day for me because everything has been explained to me in detail. All the doubts in my mind have been removed. Having seen you, I consider myself lucky. I was a stone being kicked hither and thither. You were kind enough to take me under your protection."

हम निरगुणी मनूर अति फीके।

(आ.ग्रं. पृ. 1324)

i.e., I was the impurity/dirt of the iron (on heating the iron, the impurity gets separated). I was of no use to anybody. Oh Sat Guru, you have made me, not gold, but "Paras" (a stone which is believed to convert a baser metal into gold by a mere touch).

जिस नीच कउ कोई ना जानै, नामु जपत उहु चहु कुंट मानै ।

Guru Ram Dass says, "Nobody knew me earlier but now with your grace every body is saying Ram Dass. The credit goes to the Naam ('Word') given by you. Sat Guru, you have been extremely kind to me by keeping me as your servant."

निस दिन रहूँ चरन लिव लीना । पलक सुरत नह होवै भीना ।

तुम पद पंकज रुचर सुहावन । पद पराग बहुत पतित पावन ।

कृपा सिंध करुणामय स्वामी । दया कीन्ह मोहि अन्तर्यामी ।

"Oh my true Lord, only you have given the strength and intelligence to enable me to remain at your feet day and night. You are not away from my sight for a moment."

As an example such a love can be compared to the love between a partridge and the moon. At night the partridge looks constantly at the moon. As the moon moves, the partridge also rotates its neck and keeps its eyes fixed on moon. Her male partridge is sitting beside her but she has her full attention on only the moon. In the morning, it begs pardon from the male partridge for not paying any attention to

it (the male) as it (the female) was intensely absorbed in the love for the moon.

"Oh my Sat Guru, your feet are beautiful and pleasing beyond description. When I bow my head at your feet, I get a feeling of coolness as if I am bathing in a pond at Pragraj."

When a disciple sees the astral form of his master inside, then he has taken bath at the greatest pilgrimage.

“साचा अम्रितसरु काया माहि”

(आदि ग्रन्थ)

"Oh my true lord, you are the ocean of mercy. My Lord, you are omniscient. You have been infinitely kind to me."

अहो साहिब मैं तुम बलिहारी । अब मोहि कथा कहो निखारी ।

चार खान रच पुन कस कीन्हा । साहिब मोहि बतावहु चीन्हा ।

"Sat Guru, you are my officer, my husband, my master. I offer myself at your feet. Be kind to me and tell me so that no doubt remains in my mind. Why were these four genera created? I request you to explain this to me in simple words."

धर्मदास वचन

चौपाई

धर्मदास येह काल की बाजी । जम नहीं चीन्हें पंडित काजी ।

जो जीव ताहि गुसिया भाखै । तजै सुधा रस बिख रस चाखै ।

Having listened to the request of Dharam Dass, Kabir said, "Dharam Dass, this is the play of Kaal. Kaal has created it and no body can question Kaal as to why he has done this or that. Even many great scholars and knowledgeable people have not understood this play."

"The law of Kaal is that at the time of death, the messengers of God of death do not care whether you are a scholar, a king or some one holding a high office. They see the detail of your karmas (deeds). If the sins predominate, then you are punished in hell and if good deeds are in excess, then you are sent to the heaven."

"A person who regards Kaal as God, gives up nectar to eat poison. Those who regard Kaal as God are entangled in the performance of rituals and do not try to realize Sat Guru within themselves."

चारों मिल येह रचना कीन्हा। काचो रंग जीव को दीन्हा।

पाँच तत्त तीनों गुण जानी। चौदह जम तहि संग पहिचानी।

ये विध कीन्ही नर को काया। सहंस अठासी ब्रह्मा जाया।

"Dharam Dass, Brahma, Vishnu, Shiv and Ekamai (Shakti) have together created this universe. The color of man is the weakest in this creation. This weak color is washed away even by a little perspiration. And this weak color remains weak due to the rituals performed by man."

"The five Tatvas, i.e., earth, fire, air, water and ether were included in the human body. Sato gūn (the truth principle), Rajo gūn (the active principle) and Tamo gūn (the inert principle) were inserted into this body. The sex desire, anger, delusive attachment, greed and ego were also put inside it. The mind was also put into it. These fourteen messengers of death are inside this body. The soul, which is a part of that True Master, has also been kept among them inside the body."

"Dharam Dass, it is in this way that Kaal has created this body. At the time of creation of the world, Brahma taught Vedas to eighty eight

thousand Brahmans and sent them to give this knowledge to the people."

भौ विस्तार काल की छाया । काल रंग होइ जीव रहाया ।

ब्रह्मा ते जो उपजे बारा । तिन पुन कथा बहुत विस्तारा ।

सिमरत सासत्र पुराण बखानी । ता महि सकल जीव उरझानी ।

"Dharam Dass, the Kaal has created this ocean of the world in such a way that the jeev (or creature) can not go in the direction of Naam ('Word'). The knowledge of Vedas has been given to spread this confusion. All the creatures are so influenced by Kaal that they are completely absorbed in him. Brahmans, the children of Brahma, have put the people on the opposite path by giving them the knowledge of Vedas and by telling them stories. In this way, the Brahmans have entangled the people in six Samritis.

"The jeevas (the creatures, the people) have thus got so entangled that they cannot come out of this net."

जीवन को बरमा भड़कावा । अलख निरंजन ध्यान दृढ़ावा ।

आप ही भूले और भरमावै । सतपुरख का मर्म न पावै ।

निराकार कस कीन्ह तमाशा । सो चरित्तर बूझो धर्मदासा ।

"Brahmans advised the people to contemplate on Niranjana for God realization and convinced them of this method. They (Brahmans) themselves are caught in the knowledge of Vedas and Shastras, and do not know the secret of Sat Purush, and yet they preach to others for God realization. Dharam Dass, I shall explain to you now the cleverness of Nirakar in creating this spectacle."

Continued in Part-II ...

Radha Soami

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